




3 1761 05092212 9

ahn

7. 1. 14





Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

ANTHROPOLOGICAL REPORT
ON THE
IBO-SPEAKING PEOPLES OF NIGERIA.

BY
NORTHCOTE W. THOMAS, M.A., F.R.A.I., ETC.,
GOVERNMENT ANTHROPOLOGIST.

PART III.
PROVERBS, NARRATIVES,
VOCABULARIES AND GRAMMAR.

LONDON:
HARRISON AND SONS.

1913.

(Copyright.)

LONDON:

HARRISON AND SONS, PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE.



PL
8261
T5
pt. 3

611867

4.7.55

CONTENTS.

	PAGE
PROVERBS	3
Wealth and Poverty	3
Master and Servant	8
Parents and Children	9
Parental Advice	11
Work and Idleness	12
Appearances	14
Consolation	15
Imprudence	15
Prudence	16
Obedience	18
Advice (see also No. 2)	18
Slander	19
" Wise Men "	19
Gratitude	20
Exaggeration	21
Getting One's Deserts	21
False Excuses	22
Delays	22
Carrying out One's Plans	22
" Do in Rome as Rome Does "	23
Example and Reputation	24
Contentment	24
Ignorance	25
(9851)	

	PAGE
Promises and Gifts	25
Running Risks	26
Extravagance	26
Pretence of Riches	27
Murder Will Out... ..	27
Strength	27
Misfortune... ..	28
Quarrels	28
Wrongdoing	30
Sneezing	31
Patience	32
Marriage	32
Promising Information	35
Innocence	35
Chieftainship	36
Friendship... ..	36
Pride	37
Home	38
Indecision	38
Forbidden Foods	39
Greed	39
Importunity	39
Death	40
Let Sleeping Dogs Lie	40
Debt	41
Children Suffering for Parents... ..	41
If a Weak Man Tries to Exert Authority	41
Good Fortune	42
Incompetence	42
Tastes	42
Miscellaneous	43
CONVERSATION	47
COMPARATIVE PHRASES—ONITSHA, AWKA, BENDI	50
NONSENSE SUNG BY GIRLS AT AGUKU AND NIBO	51
SONG (AGOLO)	52

	AGE
CUKU AND THE BIRDS (459). ONIČA	53
NARRATIVES (402, 404, 407, 408)	57
Song (417)... ..	60
Song (418)... ..	61
Proverbs Sung by Slave Boy (423, 424)	61
Tortoise and His Children (425)	63
Charm for Catching an Evil Spirit (472)	63
Sentences (505)	64

AWKA DIALECT.

The Two Robbers	65
The Two Sons	67
Onora	68
Tortoise becomes King	70
The Ram and His Brothers	72
Calabash Leaf	76
Áya màkà ndi Umučuku nà Oka (War of Umucuku and Oka)	81
"Little Red Riding Hood"	83
Nnamu gwèlum (Father told me)	84
Assault on a Woman	85
Ágaba naču nta (Lion goes Hunting)	86
Onye neri ago (Leopard Man)	87
Tortoise and the Blind Man	88
Speech	92
Tortoise and Hornbill	93
Mbèku na ògoya (Tortoise and His Father-in-law)	99
Tortoise and Bush Cat	107
Iru nwanwainye (Story of a Girl)	117
The King of Edo's Daughter	119
Tortoise and Blind Man... ..	124
Crippled Woman	126
The Two Girls	127
The Poor Boy	128

	PAGE
Burial at Nibo	129
Marriage at Nibo... ..	136
Tortoise and Daughter	139

ONITSHA DIALECT.

NARRATIVES—

Tortoise and Elephant	145
Odudô na Mbêku (Spider and Tortoise)	146
Ẹnẹ n'awọ (Bush Buck and Frog)	153
Oḱukū n' ápia (Owl and Hornbill)	161

IBO VOCABULARIES.

Ibo Vocabularies	165
-------------------------	-----

IBO GRAMMAR.

Transliteration	181
Consonants	182
Vowels	183
Noun	184
Adjective	185
Pronoun	197
Verb	198
List of Suffixes	191

PROVERBS, ETC.

PROVERBS.

THESE proverbs were collected rather early in my tour, mainly from my own Staff; as far as possible they have been revised later; but in some cases the proverbs were unknown to my later informants and some obscurities remain, marked with a ?, which are possibly due to erroneous transcription.

Proverbs from Awka are distinguished by A, those from Onitsha by O; where no letter stands, the same proverb is known in both places.

PROVERBS.

1. Inu bu ábubq ẹ́jì ẹ́lì ókú (A).

The proverb is the leaf that they use to eat a word.

That is to say a proverb explains the meaning.

2. Atolu ọ́ka, ọ́mwale; mwa atolu ọ́fẹ́ke, ofenye aka n'ofia (A).

They advise a wise man and he knows, but a fool waves his hand towards the bush.

- Atolo ọ́ka, omalo; atolo obodi, ofẹ́jì aká (O).

They advise a clever man, he knows, a fool is advised and snaps his fingers.

WEALTH AND POVERTY.

3. Nkíta si na mwadu bu ndi ñwẹ́l' ikè na fa amwara nq (O).

The dog says that men are those who have rumps and cannot sit down.

A wealthy man cannot eat much and cannot enjoy his wealth.

4. Ebube ǎgò neče ǎgò (O).

Fear of the leopard is the leopard's defence.

An important man is feared.

5. Ife okenye n'ani fo, ñwata kulqtq ny'áfqnia (A).

Things that a big man sits down to see, a small boy does not see even if he stands up.

6. Atulū sēle : ñkīta, ñwanneya, naiya tēl'nsi abōgi ; na gi ęrata nsi aboiya (A).

The sheep says : dog my brother, he is (I am) patient to get a share of you ; you are not patient to get a share of him (me).

If the younger brother spoils the things of the elder he is forgiven, but if the elder does so he has to pay.

7. Efí obēl' onye mwol' ęboa, ase n' qbul' alo (A).

The cow of a small man has twins, they say it is forbidden.

A favourite son can do what others are not allowed to do.

8. Onye bainye si : kákwò mili k'qdi n' qbolona, maka qvę ñkpēliukwū (O).

A countryman says, let them take water when it reaches the middle of his leg, because it is coming as far as the knee.

When a small man offends an important man.

9. Ębuęeręm mpuma onye oke, mwa ęinagaralom (?) oye ñkpil'isi (A).

I never broke another man's knife, and carried the half to Oye market.

If a big man dies and his property is lost, the son will accuse others : the head man of the family will say that he is not guilty.

10. Iliru nabq nębu qgalainya (A).

Oliru nabo nębu okenye (O).

Eating two sides kills a big man.

If one rich man tries to divert money that should go to another big man.

11. Enyi nęto, ñtiya anasa (A).

Enyi nakba, ñtiya anāsa (O).

The elephant grows, and his ears grow.

A rich man gets richer and richer.

12. Onye ñwe ego bụ oyi ibie (O).

Those who have money are friends of each other.

13. Oinyala si na nşúşú bu nşúşú ; makayá ojisu unq wqfo obęle 'ma, qnačqba mbweri (A).

The madman says : burning is burning, that's why I burn the house to find my small knife that I have been looking for a long time.

A man begs his rich brother to help him, but in vain, but if a big man begs his brother for him, he succeeds.

14. Obwenye adakpa okbà n' obwq akele (O).

A poor man does not put his basket in the boat of the big drum.

Poor and rich cannot be friends.

15. Ikwusí ikwusì dqba okbà n' afia ; egù atoba obwenye (A).

Ikpęti ikpęti ju afia, egù ędękwe obwenye adoiny' obà (O).

The rich man puts down his basket in the market, the poor man fears.

A small man must know his place.

16. Abwęsi šiele akbi n' qbul' yarakali, mwa ya ababwo mwade (A).

The ant says to the scorpion : if he (I) were as big as you, he (I) would sting a person to death.

A poor man can say this to a rich man.

17. Azu kali ázu, qnwer' ázu no (O).

One fish surpasses another fish. It catches a fish and swells.

The rich man oppresses the poor man.

18. Qbwenye ti aku ta ; ási : ofol' nni n'ębe ; mw' qgalainya ti aku ta, asi : hia ; n'qgobugie otadębqdo qnaro (O).

Poor man breaks and bites a palm nut ; they say : he has got some food here, a rich man breaks a nut and eats it ; they say : Ah ! He wants it very much, it's years since he had one.

A rich man can do what a poor man can't.

19. Akum nà wà obwò, si: mwa ya ẹkpẹlobwò, amata selu mili (O).

The hippopotamus that breaks the canoe says, if he were steersman the paddle would float in the water.

A big man can do as he pleases.

20. Obwenye bụ nwata (O).

The poor man is a child.

Big man decide things.

21. Ịkpe adam' ẹze (O).

Judgment does not catch a king.

The court will not decide against him.

22. Otóm aguńkwò na ñke ẹbwé ádei; aguńkwò bul' ọkoko, ñtóm akbò' (O).

Shouting kite and shouting hawk is not the same: the kite carries off a fowl. I shout loud.

A big man can't be sold in the market.

23. Otiti ikolìko ti na bẹze; ọtie bọkpala, otitfe mbambafo (O).

There is much praise in the king's house. If it resounds in the poor man's place it hits his stomach and makes it flat.

A king can do things that a poor man cannot.

24. Ainya adigo oinyala kaya li ñgwẹle; n'obu unọ di oku (O).

The madman's eyes looked greedily at the lizard, but there was a (? no) house near.

A poor man would like to be rich.

25. Oke mwade ñwuru, ọbia ẹbwata (A).

A rich man dies, mourning comes in.

Oke mwadu ñwuru, oḣwe ẹiri (O).

A rich man dies, the quarter is shut.

26. Akpàkqb' ọko r-oliya, ñbẹku, ñwannega; mwa nabu ọkoko, bũku qwa (O).

Heap of fire roasts the tortoise, son of Anega, if it were a fowl there is very much bamboo.

Troubles that overwhelm a rich man would overwhelm a poor man.

27. *Ẹlilí ọ́bá nàmi ọ́bà (O).*

The rope of a chief brings prosperity.

The son of a rich man hopes to be rich himself.

28. *Ẹwata akwọ́ n' azú amwara n' ije náfòfò (A).*

The child which is carried on the back doesn't know that travelling is a labour.

To a spendthrift son.

29. *Ẹwá ọ́galáinya amag' ife ; ọ́lẹ̀sọ́ akú ñkẹ́ nnaiya gbatalu ; omal' ifẹ̀, ọ́gbat' akú akaiya ; mbwè nnaiya ñwurulu, ọ́lì ñkẹ́ nnaiya, ọ́lì ñkeya, obùe dika nnaiya (A).*

The son of a rich man knows nothing, he eats only the property which his father collects, but if he learns sense, he collects property in his hand ; when his father is dead, he eats his father's own property, and he eats his own. He is as his father.

30. *Ọ́koko ẹ́lọ́ n'ọ́gabú oke emẹ̀sẹ́lú obulú ñwunye ; afonqro ñka (O).*

The hen thinks that she will be a cock after being a hen ; that's never been seen.

A big man's child may be a fool.

31. *Ẹfì sí niya dì mwa ije ije, niya aderomwa ẹ̀zú afia (O).*

The cow says she is good for walking. She is no good for trading in the market.

A big man's son need not work.

32. *Ọ́cì ọ́sọ́ etu fu akú, amwara na ọ́gú n'ọ́koka dól' onye gbataleya (A).*

He spends quickly such property as he sees. He does not know that the thorn pierces him who collects property.

If the son of a rich man does not work he is poor when his father dies.

33. *Ẹwẹ̀wu sí kà ñniye b' ọ́ru,* nya b' ọ́ru (O).*

The kid says his mother is a slave, but he is not a slave.

The son of a rich man may come down in the world.

* The ordinary toning is ọ́ru.

34. Adụ nnụ, ẹjid' ẹfi (A).

There are four hundred, and can't catch a cow.

Foolish sons can't tread in their father's footsteps.

MASTER AND SERVANT.

35. Óru ánaraka di ñwēniye (A).

Óru ádaka di ñwēniya (O).

The slave is not more than his master.

The child is less than his father.

36. Ony' ẹzili ẹzi anaraka onye zilye (A).

Ony' ẹzili' ẹzi adaka onye ziliye (O).

He who is sent as messenger is not greater than he who sends him.

The servant is not greater than his master.

37. Nuku ẹhwēni ẹovanta, anụ abwanare, siāfa ; onye asi :
deke, kambwa ; ibi' ase : deke, kambwa (O).

Big hunters go hunting ; animals run past them ; one says :
wait till I shoot ; the other says : wait till I shoot.

Two cannot be master.

38. Qgo nakọ ani, ani anarakọ qgo (A).

Qgo neji' ani, ani adeje qgo (O).

The hoe goes towards the earth, not the earth towards the hoe.

The master, not the servant, decides.

39. Itá nni bụ ntì (O).

To chew food is the work of the jaw.

You must recognize superiors.

40. Nsilekọ si ndemwọ : onye fodolo uzọ, fobá mwọ (O).

The bush cat says to the Mwọ : who sees the road, sees the Mwọ.

If a man spoils a thing and goes to a friend, ignoring his master, and the master calls him to account, this proverb applies.

41. Nkita kbọ ẹwu, siya : ivēsileši nasuagĩ ; m' inēli jindò (O).

The dog calls to the goat and says, cooked food suits you, yet you eat raw yams.

Advice from a wise servant to a foolish one ; please your master.

PARENTS AND CHILDREN.

42. Qbq ainyi dil' ɛ̃we n' adaka ; onye n̄gulūfa (A).

Our companions are monkeys and baboons ; who cooks for them ?

Ulu ainyi dil' qzò ; anaralačazi olome (A).

Qbq ainyi dil' qzò ; adalačazi oluma (O).

Our companions are chimpanzees, they don't suck limes.

(?) Teach your grandmother to suck eggs.

43. Akukwq nnewu talu, ka ñweya natã (O).

The leaf that big goat has eaten its kids eat.

Like father like son.

44. Ñwannaya nabw' ufi, nàbwa agidi ɓwom (A).

The child for whom the father dances Ufi dances Agidi.

Like father like son.

45. Ẽziñkpolo nadà ɛ̃ziñkpolo (O).

Good seed fall good seed.

Good parents produce good children.

46. Obá bu aya (O).

Numerous family means trouble (war).

47. Ñwanne bu qgo (O).

Brothers mean fighting—

(a) A brother will revenge a brother.

(b) There's quarrelling in a big family.

48. Ainy' ɛ̃lur' íkè ili owá iru nabq.

We can't eat the world on two sides.

You can't have many children and much money.

49. Akú ñwa b' ũzq, ɛ̃go ikp' azí (O).

Wealth of children comes first, money second.

50. Ẽlibq nni adakwal' uma (O).

When they eat food, they don't weep for the knife.

A man forgets the trouble of earning the bride price when his children are born.

51. Olili nni adadi k' ɔloliya (O).

Eating food is not like working for it.

Paying the bride price is not like having children.

52. Qnwe nni, nwɛ nni ; qsu nni nabaɲ' uku (O).

Who has food has food. If he pounds it he breaks his waist
(i.e., back).

Of a man who pawns his children.

53. Akukwa di etɔ, ofli.

When there are three supports (for a pot), it is firm.

A man who has children has power.

54. Agwɔ si : n' ofu ofu mɛɭufa ; na asi na fabikola, ofu
mwade araga n' ɛzi ainyi (A).

The snake says : one by one does it ; if they say they live
together no one crosses the street.

Union is strength.

55. Igwɛ bu ike (O).

Union is strength.

56. Awɔ si na onye nyalo ɔko bul' qgali (A).

The frog says who warms himself becomes strong.

Union is strength (?)

57. Ofu onye anarɛbi ɛyayaya n'ago (A).

One person can't make a noise in the farm.

Four hands are better than two.

58. Agamevu adɛmwa n'aju.

A thorny leaf is not good for a head pad.

A man will not let people kidnap his children in his
presence.

59. Imi n' ainya b' oiyi.

Nose and eyes are friends.

Brothers must help each other.

60. Ololɔngodo sɛle ndi nwɛɭ' isɪ jɛb' qgobi (A).

Grasshopper says that those who have heads can go and fight
with the quarterstaff.

A poor man can't do much.

61. Ofu onye iyèle ɔdudu atabueya.

If one man walks alone, a fly bites and kills him.

A lonely man suffers.

- Ofu ife adaraii (A).

One thing does not walk alone.

- Ofu onye adaii (O).

One man does not walk alone.

62. Anandri si ife nniye ji aka em' ɔgili, k' ɔgili nali qfe (O).

The ant says what his mother takes in her hand to make ogili, ogili eats, as soup.

This may be said by children of parents who have become poor.

63. Qbuluna qro nato anwulu, k' osi ainya ɔko, mw'ɔkagwo idingiga (A).

If the rump takes soot to warm itself, 'twill be bigger than a round basket with a cover.

If a father loses many children and then seven live, he will say this to a stranger to show how many he has had.

64. Mbè sele : onye afofo k' aru nwoloya si b' uke, ya nene atani ofoloya ɔko (A).

The tortoise says : he who sees how sick he is and says it is bad luck, should look at the rat who makes fire for him.

A woman whose children die can say this to a childless woman.

PARENTAL ADVICE.

65. Qbulu mbwè Ikengu bu afia, mw' ikudo aɔ ɔfè n'uzo (A).

It is when Ikengu market is big that you meet a bad thing on the road.

If a father wants to prevent his son from going to a place.

66. Ókenye ɔdɔje ije ife (O).

An old man does not go a shameful journey.

67. Abum abia ; nkpó áde n' abia, abi edeghw' ísì (O).

I am a long drum ; if the wedge is not there the drum has no head.

That is a father must help his child if the child is to prosper.

68. Ísì sị qnụ : ebukweyi ; olu ka ebuel' qnụ, ebukod' ísì ezibo (A).

The head says to the mouth they are cutting you off ; when they cut off the mouth they cut off the head too.

69. Qkba qkoko zqlq ñwaiya, anarebwiya (A).

The foot of a fowl treads on its chicken but never kills it.

WORK AND IDLENESS.

70. Eka onye nabagare akụ, eka onafiyali qnụ (A).

Where one chews a palm nut round and round he twists his mouth round and round.

A man who knows how to do work must tell those who don't.

71. Oiyim, kangwaikwoni, n'omaseli ntì, omaseli nyanwu nyanwu (O).

My friend, let me tell you, what's good for the jaw is good for chewing.

Friends must help each other.

72. Nwata yukw' uzọ k'ainya ra (A).

The child does not see the road that his eyes choose.

If a child attempts work beyond its powers.

73. Ozo gbūfulumu anara ejimba (A).

Ozo kpopuni ede ji ñpa (O).

A clever blacksmith doesn't use pincers.

A well trained man doesn't want help.

74. Elili edebenye nweñwe n'aka (O).

The bush rope doesn't break in the hands of a small monkey.

Of a man who knows his work.

75. Íkè isu nni gu onye, onaču ewu (O).

If strength to pound food fails a man, he chases goats away.

76. *Ńwata mwavul' ite, mwa ya mwabul' aju (A).*
A child helps itself from the pot, but does not help itself to a head pad.
77. *Onye qbo amwa n' qlu nagn agu (A).*
A lazy man does not know that work comes to an end.
Urging a man to begin.
78. *Uzq ego adirq nso.*
The road to wealth is not near.
i.e., is a long one.
79. *Onye okwala edeche ainya.*
A man with a cough does not stand sentry.
All work is hard for a lazy man.
80. *Onye ajqlu naru qgo (A).*
One who fears work chooses his hoe.
A bad workman complains of his tools.
81. *Qlu bu ji adadi k' qluleya (O).*
Planting yams is not like clearing the farm.
82. *Anarq ji ofumbqse akbuju akpati.*
You cannot fill a box in one day.
Wealth means hard work.
83. *Anwu k'ananalo qlu, eweliliye, anqlu na ndo lie (O).*
Sun when they go to work, when they take to eat they are in the shade.
Hard work is not the only pleasure.
84. *Edeji nichi amatò oia (O).*
They don't compare a rodent ulcer with the sickness.
Of a hard-working man.
85. *Itutu kal' itutu, wolu nnefi akba, si k' owelu baliya okempu (A).*
There is shouting and shouting ; if he makes a bag by skinning a big cow he says they must give him a big horn.
Of a man who makes a great deal of fuss over his work.

86. Efi sì : nya dēmwa iḣe, mw' adērōmwa ẹzu afia (O).

The cow says : he is good for walking but no good for trading in the market.

Of a workman compelled to do work he doesn't know.

87. Ogonog' ẹlil akọla aro nabọ, aieḣidek' Ẹgwe', k aieḣidek' ani (A).

A long rope collected for two years ; is it to tie heaven or earth ?

Endless labour is useless.

88. Ainya di Ẹi nat' mpuma nḣq (A).

The eyes of the farmer sharpen the matchet.

(a) When the farmer's eye is on them the workers do not idle.

(b) If a farmer sees his farm, he begins to work even if he is disinclined to do so.

89. Qkḣapalḣnto bu ẹnq nḣḣta (A).

The hearth is the house of the dog.

A man's work is his own and he does it.

90. Eḣwe si na onye nniya nwuru nat' akḣ (A).

A monkey says he whose mother dies eats palm nuts.

The worst paid man wants to leave work first.

91. Agwq bwa ogali alo ḣgulugu (A).

When the snake goes it waits for its middle.

The tired man may leave his work.

92. Aku ágḣgo na nti ẹdḣzu íkè (O).

Till the nut is finished the jaw does not rest.

Work first then rest.

93. Dibia g' olu, onyelu akḣa àfà (O).

If a doctor goes to work he hangs his divination bag.

The workman must be ready for his work.

APPEARANCES.

94. Onye yi akḣokḣokwḣ malo eḣ qnafwiya ; ofu na (?) mwadu si n' akḣokḣokwḣ amaka (O).

The man who wears the boot knows where it pinches ; another man says the boot is very fine.

A man who has trouble in his own house can say this to a stranger.

95. Nkita gbęlegbęle nękboli akw' ękoko (O).

The dog that walks slowly takes hens' eggs and eats them.

CONSOLATION.

96. Nwoke anaręb ękwá maka naya n'ife nafęme (A).

A man does not weep because he and something have a quarrel.

97. Qkoko gwal' udęne siya : di ndidi ; nya bu qkoko ; ęetakwęno n'ya namwę, ngi b' udęne abia nato guge guge (O).

The fowl says to the vulture : be patient ; she is a fowl, only remember that she hatches chickens. You vulture come hopping, hopping.

To console for the loss of a child.

IMPRUDENCE.

98. Udęne si : obų nyá kwasiya milinke mwalia tata, eęi onye gęniye ęko na gę ji nyake aroya (O).

The vulture says : if he cries rain to-day, to-morrow who will give fire that he takes to warm his body.

Lack of foresight.

99. Nęwaii k' ękoko inyem sięe ; inyęm qzq węgogoam (O).

If I tell you that the fowl you gave me ran away you must give me another to please me.

100. Igu anaęq n' ętiti ísı ańwutiya n' abuba íti (O).

The louse that they look for in the middle of the head they catch in front of the ear.

Finding a lost object at home after searching all the town for it.

101. Ębwę Ęzalo pal' ękoko Ęzalo na n' akbo Ęzalo (A).

The hawk of Isalo catches a fowl of Isalo and goes to the cotton tree of Isalo.

102. Anamaęq ńwuru ęękulu ńke ńwurugwolo, ańwuru (A).

One who wants to die goes to one who is dead and dies.

To a friend who begs of a poor man in misfortune.

103. Anarano ẹka wāba futa n' ẹke daba (A).

If he doesn't know that the market is "laid flat" (that is, open)
he can go to market and lie down flat.

To people who don't know what given work entails.

104. Anáranó asa ǵile asa wẹ n' akba (A).

One who does not hear seven takes seven to put in a bag.

A person who states what he is going to do without
knowing what's going to happen.

105. Onye anqrọ ẹka anẹmiye uzọ, anàkwa akẹkbe (A).

The man who was not there, when they put the door, takes his
left hand to push.

Of a man who decides a palaver without knowing the
facts.

106. Ony' Íbò sị n' gbụlụ n' agwāliya nẹgu ẹgẹde, mwa ya at'
uķu n' ẹkẹ (O).

An Ibo says if they said the dance was Agidi he would order
a waist from the market.

Of a man that is unprepared for his work. Agidi is a dance
that involves a good deal of stooping.

PRUDENCE.

107. Igẹtukulu n̄wainyime n' uķu, n' aķu: kẹd' ife ọgamu
(A).

You stoop to look at a pregnant woman's waist and ask what
she will bear.

Wait and see.

108. Ata onubu ọnụ ve inu (A).

If a man eats bitter leaf his mouth is bitter.

109. Adańaba ọká,* alača oluma (O).

They don't roast corn and suck limes.

110. Akbókata onye ọkọkabwa, onye anakbọlo amálu (A).

Speak of a certain person too much and the one they speak of
knows it.

* The ordinary tone is ọka.

111. *Ẹwu na n' obwọ anat' igu (O).*
A goat in a boat does not eat palm leaf.
A sick person must diet himself.
112. *Jìlì Ẹfifìe jìd' ẹgu oji, mwak' uèiči abwa (A).*
Ẹbul' uzọ ọu ẹwu oji n' onọ, mak' uèiči abwa n' amafuziya (O).
Make haste and drive the black goat in, because the night is coming and one will not see it.
113. *Ifẹ mẹ ite, omẹ mili (A).*
Ife mẹ itẹ, n' ya mẹ mili (O).
What happens to the pot happens to the water.
If a man kills a thief he kills himself too.
114. *Ozù' nánọdò ẹnẹgwìnì, ọtọbọlo ; mwa mwadu amanọdo ẹnẹgwìnì ; ọbwanaba (O).*
The body stays while they are digging the grave and lies still ; but a man does not stay while they are digging the grave, he runs away.
Of a person who is ill treated.
115. *Ábal' q̄ji, q̄ji akulu, mw' abalu mwade, ọbwalu (A).*
If they quarrel with the kola tree the kola tree stands still ; if they quarrel with a man he runs.
116. *Ẹka onye n̄wẹlu ainya, ẹka osi af' uzọ (A).*
Where a man has eyes, he passes to look at the road.
A man goes to see if anything happens in his wife's part of the house or where his son lives.
117. *Onye ẹiyè siya : Ẹjina okwà' lifẹ, ọk̄b ọta ọko, otiwọnẹluye (A).*
When a man's ẹi tells him : don't take okwa to eat ; if he buys a pot it breaks it for him.
118. *Qt' ákụ ; en̄wẹge mbanaka, n̄ke ọk̄bo n' ọnụ afūjuo ainya (A).*
He chews nuts ; if he has none left in his hand the one in his mouth suffers much.
Be careful with a unique thing.

119. Qkùñšì si naiya malu na fagaku nši, mwa ya ẹkolo akbanši bia (A).

If a witch doctor says he knows they are going to poison, he hangs his bag of medicine and comes.

120. Ase n' akba akba, ala n' ute; mw' akb gakba, ala n' ana (A).

They say if they arrange they sleep on a mat, if they don't arrange they sleep on the ground.

121. Onye ajuju adẹfu ụzọ (O).

One who asks can't miss the way.

122. Ila ola, iče úče.

When you sleep you take thought.

OBEDIENCE.

123. Nwa na ka ẹi nti qbqrnwa (O).

The child that shuts its ears is not a child.

124. Onye afia atol' ato uyọlo na nti ẹliye (A).

A man whom they send to market is advised till his ears are deaf.

125. Ude ne ada ju okomwo (O).

A vulture does not refuse to be sent by the Mwq (presumably to eat corpses).

ADVICE (see also No. 2).

126. Akpa arato egede n' onu (O).

Dumb man does not hold a drum in his mouth.

A man who has good advice will give it.

127. Abozo bwankiti nato ajonu (O).

If a cricket is silent, it's making a big hole.

Of an evil doer who makes no reply to the advice of his family.

128. Olu onye zil' onwiya, onarakwa mware (A).

Ozi onye zili onwiye, adakwiya mwalo (O).

If a man sends himself on a message, he doesn't complain of not knowing.

A man who refuses advice says this.

129. Obuekezie, Ilo ñwa, ekukwa n' êkë azú nṅnarevuzò (A).

Obuekezie, son of Ilo says : that last is not first.

If people refuse advice.

130. Apal' ozu ñwa onye qzò, qdika apa uku ñkò (A).

If they take the corpse of another man's child, it's like carrying a bundle of wood.

To a man who questions the need of precautions.

131. Ofonoli si nya kwè na nnono vevigalo, n' akwá diya n ikè ; asi nya lil' amwosu (O).

Ofonoli says : that the bird that is flying across has eggs inside it ; they say he has eaten witch medicine.

(a) Of unasked advice of a friend against whom there is a plot.

(b) Son refusing the advice of his father.

SLANDER.

132. Ona : a anarebu ebwe (A).

Shouting " Ah ! " does not kill a hawk.

Bad names don't kill.

133. Ebubo k' oiny' uma (O).

Obo ka oinya mma (A).

Slander is worse than the wound of a knife.

134. Mbòbwá (ikbe) ka nsi èle (A).

Ntano ka nsi èle (O).

Backbiting is worse than poison.

135. Èkwonoba n' Qka sèle siduinye onye nanqrò, ka ikbe bəboeya (A).

Ekwono, son of Oba of Oka says : if they give him one who is not there he can beat him in argument.

136. Nwannonno akwa nṅnu oji ; čifo, ñwodafi ñwuru (O).

A small bird cries on the top of a tree ; the son of a big man dies at dawn.

" WISE MEN."

137. Èjèki si nṅlo qgu ego nábo nlo nabq ego qdo nanq (A).

Ejeke says: if they count six cowries in twenty places twice it is six cowries in forty places.

138. Okoye, Adenwuli, si na ife ji nniye n' af' Ibo bu na Ibo
ekwerq ife nniye ku, mwa nniye ekwerq if' Ibo ku
(O).

Okoye, son of Adenwuli, says : that what keeps his mother in the Ibo market is that the Ibo don't agree to what his mother says, and his mother doesn't agree to what the Ibo say.

GRATITUDE.

139. Qkoko anarečezo onye rułoya qdo n' odumili (A).
Qkoko adazq onye kwoli qdo n' odumili (O).

The fowl does not forget the one who pulled out its tail in the wet season.

140. Adakada sełe ugu : inebodum ite, ebū ka inezim ezi (A).
The dung beetle says to the hill : are you helping me to lift the pot or throwing me down ?

Adakada kpolo ugu, siya : qb' ibu kenakwum k' qbu ainyekbēli (O).

The dung beetle calls to the hill, saying : do you help me with my load or take it away from me ?

To a faithless friend.

141. Nwata toa nnaiya nenu, qgqdq aiyokb oya ainya (A).

A child lifts the father up, and his cloth spoils his (the boy's) eyes.

142. Alačaba mwainya, ečez' onye bul' akū (A).

They lick up the palm oil, but forget the man who cut the nut.

If a stranger trains a boy, then the boy forgets him when he grows up.

143. Ony' efio, sełe nnaiya nay' ebuluya uzq mutanwa ;
nnaiya wełsiya : nwam, onye mutadenęgi ? (A).

A fool says to his father : he had a child before him ; the father says to him : my son, who is your father ?

Of an ungrateful son who won't help his father.

144. Ony' efio amwa na nwanniye bu qbia (A).

A fool does not know that his brother is a stranger.

Of a friend who entertains another who is badly treated.

145. Nwanęwele ama nniye (O).

A little lizard does not know its mother.

EXAGGERATION.

146. *Yi ɛluo agó bu nnè ; mwa na okwɛrɛ ngupu bu asi (A).*
That a yam grows big is true, but that it can't be dug out is a lie.
147. *Ababum enyi bu ɛzioku ; mwa n' obutalia n' uzɔ nkwasì (O).*
That I have killed an elephant is true, but that I carried it on to the road is a lie.
148. *Onye si : na mili ɛzoká kwulu éziokù ; mwa na obolu ozu n' ani bɔkwasi (O).*
He who says that too much rain falls tells the truth, but that rain dug up a dead body is a lie.

GETTING ONE'S DESERTS.

149. *Agulu mɛle akbàná ɔkoko, sie n' imi, si : ka xúne xúne di ɛle, xùnè xùnè gadisidaga (A).*
A bush cat takes fowl dropping and says: if a worthless thing is like that, what will a good thing be.
Nsileko mɛl' akpana' ɔkoko siye n' imi, de n' ile, si : ineline diɔ, ineline okɛzi ya gadi (O).
150. *Onye ɔkba npilisi nɛgu nag' ógo ; ase : ɛkwulu ifè onabwɛgu (A).*
A half footed man dances and fights and they say : see how he dances.
Unrecognized merit.
151. *Efi si niyal' ógo ogò ifeva gaɛudide òtòt' etɔ, n' ɔbu niya bu anunɔ (O).*
The cow says she has reached an age when they can run after her for three mornings because she is a domestic animal.
A prophet has no honour.
152. *Okwala abatobi, ɛfi nfiɔ, oɔu ola (A).*
A neighbour's cough if it does not attack one, keeps away sleep.
Of trouble for the benefit of another.
153. *Qtegáka azu nya bal' anwu, k' ogab' oji, mw' obwanorɔ (O).*
For the long time that their backs have been hot in the sun, they should be black, but are not.
Of unrecognized merit in servants.

154. Dìntá aǵakutege, qǵakulu ẹbweya, naba (A).

If a hunter meets nothing he takes his gun and goes home.
Fruitless trouble.

155. Efi si naiya mòmwá sobe dińwẹniya; qbolo nya dà n' ana, aiyamavubiye, amavube (A).

The cow says: that she follows her master on purpose; if he falls down they won't pick him up or carry him.
Unappreciated work.

156. Okute neti' akụ nagoiya qno, mw' qno na tata adagoiya (O).

The stone that breaks the palm nuts counts them with his mouth, but the mouth that chews them does not count them.

FALSE EXCUSES.

157. Onyala bujile umwaya, ose na umwaya bu ẹboa (A).

A madman breaks his knife and says that now he has got two.
If a man spoils anything, his explanations are usually false.

158. Ẹgù ogbqma nǵtolo efi, ućići qkwqliya n' azu (O).

The cow fears the witch, but at night he rides on her back.

DELAYS.

159. Ije di mbu ádegi qgo (O).

Going in a hurry does not eat (*i.e.*, prevent) fighting.
If you stop a person in a hurry.

160. Asi k' ewel' ućići oku onye qeo maka ẹi ofo (O).

People say take the night for a murderer palaver, because day comes.
Hang him at once.

161. Abwesi siqli ńwunniye: nyesi ite qsisq, mwaka na ẹi emekwe jiri, Ẹbẹfa ẹbuqeo (A).

The black ant said to his wife, cook quickly for fear night comes, when our people commit murder.

CARRYING OUT ONE'S PLANS.

162. Qkba ńko anarakba abwala, qkba abwala, isi abaiya oifia (A).

A man who collects wood does not gather abwala, *i.e.*, hairy seed. If he collects abwala his head goes inside the bush.
He hides himself.

163. Onye Mwolo sęle n' ęka mąke ęimbo, ek' anabul' uma (A).

A Mwolo man says that the calabash is sucked where the knife cuts.

This refers to the native method of bleeding, and is used of a person who gets what he wants without trouble.

164. Abu mbudo, ukwę adadi ęlę ękukwe (O).

I sing a song, the chorus is not difficult.

165. Akbata nko ęji eęi udęne ; ewęęisie akbąnakuku.

Wood is collected to cook a vulture, they take it to cook a green pigeon.

166. Oęi ngę anaralaca nku akiya (A).

He may try but he can't lick his elbow.

167. Ania nńwite, obu oinya ęko.

Neglect a small pot and it puts the fire out.

(a) a stitch in time saves nine.

(b) a man can sometimes do more than people expect of him.

168. Adeę mbwada nakpa n' oifia.

They don't sell the duiker walking in the bush.

A bird in the hand is worth two in the bush.

169. Atolo si, na fad' ebę mulu nwa ; qęę ganagąną bul' ofu (A).

The sheep says they two get the child ; but the shaking sickness is what takes it.

A bird in the hand is worth two in the bush.

170. Ęzi nę n' iduma, m' qpoęaro ; qnaba, si nya pota, ji aguliya (O).

A pig in a trap can't get out, but it says that when it comes out its yams will be finished.

If a man in trouble talks of his plans.

"DO IN ROME AS ROME DOES."

171. Nko di bęmbą negęle mbą ite (A).

Wood in the town cooks the pot in the town.

172. Ony' qfo araṭoṭa qkokq n' onq (O).
A new man does not pick up a fowl in the house.
173. Ony' qfo anarṣkwe egu (A).
Ony' qfo eḍekwe abò (O).
A new man does not sing a song.

EXAMPLE AND REPUTATION.

174. Onye sobe ori, ozúbè ori (O).
Who follows a thief learns to steal.
175. Onye zul' qgboma n' òtu efi, qčq ga gĩ (O).
Who meets a witch where the cows meet, what are they looking for there?
If a thief says he has seen thieves at night.
176. Eñwe fu ka ibeya namwa, qmwaba.
A monkey sees its fellow jump and jumps too.
177. Ewu n' qbwiya nāye atigu (O).
The goat and its companions eat palm leaves.
178. Ofu ñkpolaka lota mwanu ozu qra nine (A).
One finger dipped in oil reaches everyone.
179. Gi bu nwannono, ifebene, gevu akb bal' eso (A).
You, bird, fly and perch. You will fly and perch on the bird lime.
To a boy who begins to steal.
180. Oke nabwa mbalogwe, amwara n' akbo obiye di n' ani (A).
A rat runs on the frame of a house and does not know that its chest is on the ground.
That is, that it may fall. A thief goes to steal a goat and is not caught, but people know what he is.

CONTENTMENT.

181. Ozu adañwuru, nečęlo ulę (O).
A corpse doesn't die and remember rotting.
A man who has had many palavers and says I don't care.

182. Uḡene sẹle ńwunneya nime; qđimwa; obulu mw' onwuru, vẹlie ńwa; mw' qbulu n' omw' qđere, vẹkulu (A).

A vulture tells his wife that she will have a child, all right : If she has a dead child they eat it but if it's alive they carry it.

183. Nḡwẹle si nẹnu dà n' ani, to ainya mwadu, ǫfqrq, osi : k' ya ja onwiya mwa mad' aǵaziya (O).

A lizard falls down from above, looks for a man and sees none ; he says he will praise himself if no one else praises him.

184. Ẹlibe ofibo, ečẹz' obul' akụ (O).

When they eat palm oil they forget who cut the palm nut.

IGNORANCE.

185. Mwale nẹv' uzq na onarekbe azụ (A).

Mwazedim nẹbu uzq nqđ' ikbazu (O).

Regret is in front and not behind.

I don't know is the beginning and not the end.

186. Obodi j' ísí eti mwq, mw' amarq (O).

Ignoramus knocked his head against the Mwq and did not know.

187. Obodi amwara naiya na mwq nẹli eli n' qko (A).

Ignoramus didn't know that he and Mwq ate from one pot.

If a man puts on a mask to flog his people, and they complain to him on his return not knowing that he was the master.

PROMISES AND GIFTS.

188. Emeşie ka nzeçi, nákpò níti qkq (A).

Emeşia ka nḡwaii nákpó níti qkq (O).

When I finish let me tell you, that scratches the ear.

Of an unfulfilled promise.

189. Okǫkbolo k' agwalu k' qkenya ńwunye ; osi k' qbulu ta, bul' eçi (O).

A bachelor whom they tell that they are giving him a wife says let it be to-day or to-morrow.

For a delayed gift.

190. Ony' isi k' ebunyelu nni, qledainyaka, tiny' aka n' ofe, tię nkpu, si : nni lulu, nabw' ony' isi, dįka ndi ful' uzq elibu' onweva na nni (O).

A blind man to whom they give food takes his hand and rubs it and puts his hand in the soup and shouts and says : food comes to the blind man. Those who see the road have killed themselves with eating food.

Non-appreciation of a gift.

191. Obosi apu oruku, mw' orũku ato Obosi n' ainya (O).

Obosi can't get a shilling, but a shilling isn't much in his eyes (when he gets it).

To a beggar who complains of a gift.

192. Ełeęelu nwa qkoko, k' řtoba ainya utoya (A).

Chickens are not sold for people to watch their growth (when they have sold them).

You don't expect presents to be returned.

193. Enwe si qdiyanammwa nya bulu qmugwq* jębe okb alili (A).

A monkey says it is well that I go out as soon as I have borne a child to collect food.

Of a man who is working on his farm before the usual time to one who asks why he is working.

RUNNING RISKS.

194. Eјiri ife anabwa na nti abwa n' ainya ; abwaiya n' ainya, ainy' akbqro.

They never take what they scratch the ear with to scrape the eye, if they scrape the eyes the eyes are spoilt.

Don't play with a dangerous thing.

195. Anaratunye akibi n' uķwũ (A).

They don't show the size of elephantiasis by the legs.

When a child is playing with a dangerous thing.

EXTRAVAGANCE.

196. Nwata nwe oru јi ; osi na nya n' oru obqsi gali (O).

A small boy has twenty yams and says he will eat for twenty days.

A boy who has had no trouble proposes to spend his money on title.

* Qmugwq probably means discharge, lochia.

197. *Ẹjir' iwe ẹji ọlu ji, ẹwẹlẹliya (A).*

They are not angry at planting yams and eating them.

PRETENCE OF RICHES.

198. *Ẹwofì si Ẹjiji : inẹbẹ nanni ; munai inwẹlu (O).*

A yaws child says to the fly : you sit on my food ; are we sharing it.

Of a poor man who pretends to be rich.

199. *Onye obiam liju afọ, ọsi nya asaka nnaiya (A).*

A poor man fills his belly and says he is as rich as his father.

A poor man who pretends to be rich.

200. *Onye nẹlurọ k' ẹze adasi buenye k' ebul' ẹze (O).*

One who is not as great as a king does not say kill him as they kill a king.

Those who want to imitate rich people.

MURDER WILL OUT.

201. *Onye ekbọlu nkpinwọ, ọčil' uće n' aka (O).*

One who has committed a crime has always care in his hand.

If a man has committed a murder his action is said to be Nkpimwo ; he is always anxious.

202. *Anam abwal' oku, ji učiči weni nniye tečiye, mak' oku ẹnuliye ọfo ndi nwe nwa ju ase nwafa (O).*

I run from palaver and choose the night to bury my mother and rub her grave, because palaver troubles him (me) ; at dawn those who have a child ask for their child.

A man who runs from palaver will be caught.

203. *Ani tu ẹlẹmbala, aput' ẹnu (O).*

The earth uncovers a sherd and it comes out.

Lying will be discovered.

204. *Qsoso nẹsu ẹwu, mw' aji ẹkwẹrama (A).*

The goat sweats but the hair covers it.

Murder will be discovered.

STRENGTH.

205. *Akpili adag' ọkpà (O).*

A cock's throat is not exhausted.

206. Ojẹbe tata, okwudo onye nya (A).

He goes to-day and catches a man of yesterday.

207. Onye abwara ñbwá, bú ndò, qnoba qgo, bu qñwu ? (A).

He who does not go to wrestle which is life, would he go to fight which is death ?

A man who can't do small things can't do big things.

MISFORTUNE.

208. Onye ivię nàdàkò ndákò ndàkò, butul' akụ, qdà kulu na mpoto ẹde (A).

An unlucky man falls and falls and falls ; when he cuts a palm nut he falls and lands on a koko yam leaf.

209. Ebunu si : na mbwè ffè jì mębeye bu mbwè ya tọlofa afia izizi ; fazotaleya ebwagada mpu ; ya tọfa ọzọ nkeboa, azutalofaya amuibi (A).

The ram says : his first misfortune was when he told them to go to the market and they brought him a crooked horn ; he sent them a second time and they brought him elephantiasis.

210. Óru afulu ka ẹjì akakbolo qgo ẹni ibeya ; qsí n' obqsi ñkeya qbul' ujqm (A).

A slave sees them take an old hoe to bury one of his fellows ; he says that on his day they will take a new one.

People who laugh at misfortune.

211. Ẹze no n' ibeya ñwuru, qkbq n' ubu.

If a chief hears that his fellow is dead he shrugs his shoulders.

212. Onye si n' unkpumma ol' oku, asqr' asi ; onye si n' obwa nkiti asqr' asi.

He who says that a stone talks is not a liar ; he who says it does not talk is also not a liar.

When an accident is prevented.

QUARRELS.

213. Ọlúbùlù nẹlì oñwiya (O).

Olobulu (? lizard) eats himself.

Warning one friend against another.

214. *Ẹtǽfurǽm otaiwata sǽliye ǽǽba (A).*

I never lost a boy's bow and followed him to find it.

If a boy accuses a man of stealing his property.

215. *Nwofi si n' ikbe amarǽ nniye, m' qmarǽ nniya ; na nniya akǽgu nni k' oge ju afǽ, nniye jibǽpu nkbilikbi ji, sikoli ǽǽi, mak' ago bia (O).*

A boy with yaws says it is not the fault of his mother nor his father ; his father gives him food enough to fill his belly and his mother cuts half a yam to keep for his food to-morrow because hunger comes.

If two brothers have a quarrel, the arbitrators can say this, meaning ; don't go into details.

216. *Anǽ ji ǽnu ofu onye ǽkǽ ǽku.*

Adana ǽnu ofu onye ara ǽlǽ.

Don't hear one man's mouth to settle the palaver.

Hear both sides.

217. *Nkǽta na nwanneye lǽvolǽ ; qdika ǽz' adǽrǽfa n' qno (A).*

If a dog and his brother play, it is as though there were no teeth in their mouths.

If relatives have a quarrel.

218. *Dibia bwafie, osi owǽlǽ nǽ (A).*

If a doctor is mistaken he leaves by the back of the house.

If friends have a quarrel the innocent one can say this.

219. *Onye oku ǽnw' oiyi (O).*

Quarrelsome has no friend.

220. *ǽgwǽle si nwanneye ka fawǽle isibalia, na ife qnu kwulu qnǽjǽka (A).*

The house lizard says to his brother let us talk by head shaking because what the mouth says is always bad.

Let us give up quarrelling.

221. *Qkǽa but' nǽi qǽq obilulo (A).*

The feet that carry dung find grass.

If two people quarrel and one asks for the other for help in trouble.

222. Anarẹmẹrẹge azụ, di na n̄wunye abulu n̄wanne (A).
It does not take long, husband and wife are brother and sister.
Husband and wife soon settle a quarrel.
223. Diai, ainyi gakwọ aka geli ẹnwe, agel' isi ẹnwe biakwọno aka (O).
Friends, shall we wash our hands before eating monkey, or shall we eat monkey's head and just wash our hands?
Is the settlement of the quarrel to be final?
224. Íkè gu oke ẹfi, ogqorqmpu ye ainya (A).
If an old bullock is tired it bends its horn and closes its eyes.

WRONGDOING.

225. Ečetẹlẹ n̄ci alo, ọta (A).
If they remind the bush rat of biting, it bites.
226. Ite ware, ite di n' ẹké (A).
A pot breaks and there is a pot in the market.
A prisoner must be punished but the damage can be repaired.
227. Agedolum ana, uyolo ísì akụ n' ǎka; onye m̄ẹbie ani, n̄kpolakụ adábweya (A).
He keeps the law and catches a head of palm nuts in his hand; if a man breaks the law one nut falls and kills him.
228. Ẹm̄esia ịà' ọnụ kulu n̄jọ ẹku ọmwa (A).
After a man has spoken ill he speaks well.
A wrongdoer begs for mercy at last.
229. Agadinwaiyi dà ndada nabọ, aḡōa ife ọbu n' ọkba ọnụ.
If an old woman falls twice, they count what she has in her basket.
230. Oinya ná, apoya adanà (O).
The wound disappears but its scar does not.
Punishment does not undo a murder.
231. Qboro ẹkpẹ n̄wa j̄ite wa, k' ẹji ājuya (O).
It is not when a child breaks a pot that they ask questions.
Of a first offence.

232. Akukwọ ogẹde nanwoli n' òtòtó, qmago k' anasi sisi (O).
The banana leaf is glad in the morning, but does not know what the evening will be like.
233. Ètiwa ite, bakuta iyi azu (O).
The pot is broken and one turns one's back to the waterside.
234. Onye efio bu anu, obu ofẹke yali (A).
A fool kills an animal ; he is a fool who wonders.

SNEEZING.

235. Nkpom qnu k' anakp arọ ẹdẹbu arọ (O).
Calling me bad names, as they call the year, doesn't kill the year.
236. Qnabo akà anagaḽ ụzọ, abđi ikpẹl'oifia (O).
If they give a date for clearing the road they only brush the side of the bush.
237. Azo aká adẹmwa ñkwokwọba (O).
The back of the hand is not good for the inside of the fist.
Calling for an ill purpose can't affect me.
[A sneeze is supposed to be an answer.]
238. Ozi anarẹbu okọ (A).
Ozi adẹbu okọ (O).
A message does not kill the messenger.
239. Èkulẹku anarẹbu dibia (A).
Calling does not kill the doctor.
240. Ogugu yẹzẹ, mbwọlọgu ẹsẹlue ísíye (A).
Onunu jìe ibo, nkpọlọgugu ẹsẹl' ísíye (O).
A hole falls in, the roots move their heads out of the way.
241. Ainya adafu nti (O).
The eyes don't see the ears.
242. Akà nagebu ngu ; ísí anawa ainyike (O).
They fix a day to cut ngu ; the axe's head aches.

243. Uẓẹle bu ẹze (O).

Sneezing is king.

Everyone salutes the sneezer and he salutes everyone.

244. Uẏẹle bu ẹze (O).

Yawning is king.

Everyone salutes him and he salutes everyone.

PATIENCE.

245. Itẹ̀nkba' bid' aka n' obu, n' akọ ẓaiča (A).

The oil pot puts its hand on its heart, and the palm nut gets ripe.

246. Onye n' adẹr' uẹu adalotā ẓi (O).

A man who is not persevering does not eat yams.

A man who is well off is not a thief.

247. Nwaiyọ bu ije (A).

Slow is the journey.

Slow and sure.

248. Onye avale ọgalainya, ọtag' ose, ọta ọji (A).

One who is near a rich man, if he doesn't chew pepper will chew kola.

249. Onye nača ọba azı, adabu obwenye (O).

He who washes the king's back can't be poor.

A master will treat a servant well if he is patient.

250. Afiamala se n̄wiya : dikwa ndidi ; n' ifè n' aro ọko k' ajul' oyi (A).

The louse says to its child : be patient, what is hot gets cold.

MARRIAGE.

251. Ite ware, ite di n' Ẕke (A).

If a pot is broken there is a pot in the Eke market.

A man says this to a quarrelsome wife.

There are as good fish in the sea as ever came out of it.

252. Onye Abwene si: ñwainye tẹkwesi ofe, obwonariya, qno avuliyambẹku (A).

A man of Abweni says: if a woman cooks soup and it boils before she is ready she can take her mouth and blow it.

What a husband says to a quarrelsome wife.

253. Ñwa qmugwọ sili na mbwè ẹiye jì mẹbiya ifè, bu mbwè ẹjikute mili izizi aganaiya nyenye n' ísì gafue n' ana (A).

A small baby said when its Ẹi did him wrong was when they brought water first to give him, and pass round his head and pour on the ground.

That is if a man's wife and children die.

254. Ak áfu ísì, m' iya laruna ola (A).

Ak' áf' ísì, m' ọ́laru (O).

If the hand does not see the head it can't sleep.

A wife waits on her husband's pleasure.

255. Uma ẹku adẹme ẹbẹle, jì (O).

A cooking knife has no pity on the yam.

A woman tries to get all she can from a man.

256. Fa jì ọkà lat' ọkoko (O).

They take corn to catch a fowl.

They pay money for a wife.

257. If ọsisọ bu ọgù.

Love of a person is medicine.

A man has one favourite wife and beats the others.

258. Ẹbẹle akpọkpọ ẹdẹme ọnwẹne (O).

Pity for the skin does not touch the heart of the leather worker.

A bad wife is not sorry for her husband.

259. Qsq nabor' qsq, okboro bwakqkud' aka n' ala (O).

Running is not running, if a woman runs with her hands holding her breasts.

If a man marries with borrowed money.

260. Kulu mili izizi, kute alogolo (A).

Ẹkue na mili izizi, ekut' alolo (O).

If you take the first water you take dirt.

To encourage a man to marry again if his first wife dies or is a bad one.

261. Okporo bu ụnọ (A).

Woman is the house.

You can't have a real home without a woman.

262. Anaresi ɕuo ite wẹle lẹbe n' afia (A).

Fadamaɕu ite, ɛwẹliya gẹle n' afia (O).

You don't use a pot and take it to sell in the market.

To a wife who wants to leave her husband.

263. Ifitewu anarẹli ńkpóga (A).

A she-goat does not eat when she is dragged away.

Of a woman who leaves her first husband and is worse off than before.

264. Akba qfó an' ainya n' obi.

A new bag is seen on the chest.

A new wife can do as she pleases.

265. Enyi bu uku ńko, ɛka onye idolo, onye qtóraiya (A).

A friend is a lump of firewood ; when he is heavy one throws him down.

When a husband turns out a bad wife.

266. Ojẹlu be ọgalainya, qtage ose, qta ọji (A).

If one goes to the house of a rich man if one does not chew pepper one chews kola.

267. Ojẹ b' okenye, ẹgu imi, ọgwe qno (O).

If one goes to a big man, if one does not shake one's nose one moves one's mouth.

One gets either snuff or kola, said of a woman who gets a bad but rich husband.

268. Ani ńwoke adẹro, ńwainye nẹli nru (A).

” ” ” ” neli nru anụ (O).

In the land of no man woman eats the gift of honour.

Of a woman who neglects her husband.

269. Dibia liju' afọ, ọpala akbaya dobuge azụ (A).

The doctor fills his belly and carries his bag behind him.

Dibia liju' afọ, agota ńkpologu (O).

The doctor fills his belly and pulls out splinters.

Of a woman with an old husband who wants to leave him and go to a man with money.

270. *Ńwa ajuju anarefu ezi.*

A child asks and does not miss the road.

Make enquiries about a woman that you want to marry.

271. *Anaret' uče k' afufu si ebu, iwele liju afq.*

Don't think that trouble comes and kills, and you get food to fill your belly.

272. *Edetu uke eliju afq (O).*

You must not think of ill fortune when you want to fill your belly.

For a widow who won't be married.

273. *Akbata nko; onwug' qko; apagareya n' oifia, ek' akbataleya (A).*

They collect firewood and it does not light; they take it back to the bush where they collected it.

Of a bad wife.

274. *Nwoke eba oku, qnoba nwainye; mwa oku govaya ago, qnoba eboa (A).*

If a man wants palaver he marries a wife; if palaver is hungry for him he marries two.

PROMISING INFORMATION.

275. *Nwannem, agwagomi, kangwail abqr' ofu (A).*

My brother, I have told you and let me tell you are not the same thing.

276. *Oiyim, kangwail n' qsq dice, ganagana dice (O).*

My friend, I tell you running and shaking yourself are different.

277. *Ife di be nwa na nwamwe (O).*

What is in the house of the child belongs to the child.

INNOCENCE.

278. *Onye nemerq ife iyi adafo akbala egu (O).*

Who has not sworn does not fear thunder.

279. *Onye nelir' ejuna, onarekpofu nkilikoya (A).*

Onye nelir' ejuna adainya igogolie (O).

He who has not eaten snail does not carry its shell.

280. Enyi mę ife, ụna ẹbu enyi ; mw' enyi ẹmeg' ife, ńdò abulu ńkeya.

An elephant does something and a knife kills him ; an elephant does nothing ; his life is his own.

CHIEFTAINSHIP.

281. Obu anarabwa aka (A).

The obu (men's house) has not empty hands.

There is a chief to every town.

282. Abum ísí aka ; ísí aka áde n' aka, aka abwa ivilívi (O).

I am the thumb ; if there is no thumb, the hand turns round.

If there is no chief the country suffers.

283. Obẹlani, mbẹku ẹil' ọzọ (O).

In a small country the tortoise makes ọzọ title.

FRIENDSHIP.

284. Oiyi bu oiyi ńwọbala na nkita (O).

Friends are friends, like cat and dog.

285. Aiyaram ẹkwẹle na muku ńwa n' okbà, wẹzaba ẹńwẹrẹ ńwa (A).

I don't agree to carry my child on my foot. I answer there is no child.

When someone asks a friend to do work for him.

286. Abialum aza onọ bial' ọčoọ (A).

Abalum za onọ bu ọčoọ (O).

I came to sweep the house is a chuck out.

You don't order a friend about in his house.

287. Ọsísí ńwẹl' afa, k' oiyi nedudaba oiyi (O).

A tree gets a name ; a friend takes his friend to it.

A friend helps a friend.

288. Ọbụ nak' ẹkà nẹgẹbu, Abwaja ná ; mwa ák' ẹkà, ebu Abwaja (O).

If they give notice when they are going to kill, the Abwaja people run away ; if they don't give notice, they kill the Abwaja people.

Said by a friend who comes to see another without notice.

289. Nne na ñwaiya anarama ọko ẹl' ife (A).

Mother and child don't light a lamp to eat.

Ñwanne na ñwanne adamu ukpe ẹli nni (O).

Brother and sister don't light a lamp to eat.

Friends don't fear each other.

290. Ifuainya mbwada kad' orue (O).

Seeing duiker pleases the hunter.

It's better to see and not kill, than not see at all.

When friends meet after a long absence, and the host has no food.

PRIDE.

291. Ikbakba si na ka mwa ọkoko gasqnariya, na bwa nkọ ogili n' ọfe.

The ikbakba* says : it's better that the fowl should be sweeter than he, and melt in the soup like ogili.

292. Ẹzi si na ẹlugo kaya gẹmẹbi ẹkwa, mwa na nẹa ñwẹl' ikẹ isuṣapia.

Blood says : I am able to spoil cloth, but soap can wash away.

293. Mwāun fūta, obodi abwal' ọsq.

Masks come out and fools run away.

When there is work to do, a lazy boaster runs.

294. Ana ñwoke nadẹrọ ñwainye nere ñku (A).

Ani mwadu nadẹrọ, mbẹku ẹil' ọzọ (O).

Land of no man ; a woman makes palm wine.

Land of no man ; tortoise takes title.

Of a boasting stranger.

295. Ñwannonno si n' ana bẹ na mpú ; eka ọnọkwa, k' ọnọ (A).

A small bird flies up from the ground and perches on an ant heap, where it stops there let it remain.

Of a boaster who has made some titles.

* A small bird.

296. Amačam if' owa, kqlo ji n' obo qkba, kwę n' afonu (A)
 Who knows the things of this world, plants yams under his feet, and ties them to his beard.
297. Nwannonono lijuo afu, osi čiye kuliye (A).
 If a small bird fills its belly it tells its či to carry it.
 Of a boaster.
298. Áfu oruku afo afunainya (A).
 One who can't get a shilling is not of much account.
 A big man speaking of a boaster.

HOME.

299. Bonye bu bonye (O).
 My house is my house.
 There's no place like home.
300. Aru nnegu čębęlu nwaiya.
 The body of the she-goat guards its child.
 If a man has many children, some go abroad ; a married girl may say she wants to go home, for her own country is best.
301. Ifę nwa kaso nne kali nna.
 A child pleases the mother more than the father.
302. Qsq ndo-anaragu ikę.
 Running for life does not exhaust your strength.
 A man never tires of trying to save his child.

INDECISION.

303. Qdum eđębu ugu anu (O).
 A lion never kills half an animal.
304. Anaręji uęe nabq alo ji.
 One does not think twice about planting yams.
 If a man is hesitating about marrying.
305. Anarači qkba nabq ęne ogwe.
 No one takes two legs to step over an obstacle.
 One thing at a time.

306. Uče nabq anarekwé onye oiya ẹlì ife odogẹlì.
Two ideas don't allow the sick man to eat the things that he keeps (?)
307. Uče nabq ẹdẹkwé okumu ẹlì jìbwiya.
Two ideas don't allow the sick man to eat the yams from his farm.

FORBIDDEN FOODS.

308. Okpanām sql' ẹbunu li atụlụ.
Okpanam forbids rams, but eats sheep.
309. Ẹnugu ẹmekoeme oli anụ sql' ẹnwe.
Hill country, famous land, eats meat (of man) but forbids monkey.

GREED.

310. Ili obele ilie nnẹku (A).
Olie nkentà olie nkuku (O).
He eats the small one's, does he eat the big one's?
That is, the elder brother who takes his own share and wants to take his brothers' shares.

IMPORTUNITY.

311. Ukúvù ọ́o ifè, qnụ anarẹ́llyá (A).
Ukúvù ọ́u ifè na qnụ adẹ́llye (O).
If the shoulder refuses a thing, the mouth does not eat it.
When a man begs a second time.
312. Qsu akụ, ọ́jì ọ́koko ẹzul' íkè (A).
When one pounds palm nuts he drives fowls away for a change.
A man always begging for favours.
313. N̄wa ẹgu bua ikpẹle n' anì qùolo nneya ala (A).
A kid puts its knees on the ground to suck its mother's milk.
A man who knows how to beg gets what he wants.

DEATH.

314. Dibia nagwọ otolo, odgbel' afwiya n' osọ (O).
A doctor who cures otolo keeps his stomach in another place.
315. Qñwu anarakba óke (A).
Death cannot make a boundary.
316. Qñwu adado ẹbwẹ (O).
Death does not fire a gun.
317. Qñwu ato ẹgù (O).
Death has no fear.
318. Qñwu ẹbu qgo abia (O).
Death does not fight when he comes.
319. Azi naiwuli n'òtòtò, onye gbalo anasi afa (O).
A child is glad in the morning, can he divine for night.
A man does not know when he will die.
320. Ačala ñwuru, ačala pñčie.
Elephant grass dies ; elephant grass grows up.
People killed in war.

LET SLEEPING DOGS LIE.

321. Atolo si naya amwara bwal' qsq mwa ẹbuteluye, nya awoba awoba (A).
A sheep says she doesn't know how to run ; when they carry her she jumps and jumps.
A quiet man when roused may be dangerous.
322. Ẹtikọ nyaka ẹzi enya ẹk' aro (O).
Constant flogging helps to give strength.
A poor man may become dangerous.
323. Qnu onye alo, k'ânano ofu ife ẹji akpoya (O).
From the mouth of an evil doer, let them hear one thing to take him to prison with.
You must hear a prisoner.

324. *Ākwà n̄zurq uku, anar̄q̄etu n̄wa (A).*

Ākwà elurq n' uku, odan̄etu n̄wa (O).

If the cloth does not suffice for the father's waist, it doesn't knock the child down.

Wait for the trial of an accused person.

DEBT.

325. *Ife onye ji n' aka k' q̄ji anu q̄go (O).*

What is in a man's hand let him take it to fight.

A man pays with anything that he can.

326. *Ẹzil' ego ku onye uḡwq; onye uḡwq na, onye ji uḡwq
ejilili kwq uḡwq (O).*

Money is borrowed to pay a debt; the creditor goes, but the debtor still owes the money.

CHILDREN SUFFERING FOR PARENTS.

327. *Qkwá n'ísí, okubu q̄č̄l̄o (A).*

If it misses the head the shoulder waits.

328. *Q̄nwu bulu nnoke, anar̄kw̄e umwaya as' ainya (A).*

Death kills a big rat, and does not let the children open their eyes.

329. *Amuta n̄wa n' ab̄qr̄q n̄wa, q̄jiliye bo ife naiya n̄m̄et' alo
(A).*

When a man gets a child which is not a child (that is not clever) they take it to pay back the father's misdeeds.

330. *N̄wa q̄riḡinne, b̄q̄ba ife q̄m̄ql̄u nnaiya; ife q̄m̄ql̄u nnaiya
q̄meye (A).*

If a child is not big they take him for what his father did; what his father did is done to him.

IF A WEAK MAN TRIES TO EXERT AUTHORITY.

331. *Q̄dik̄q̄d̄i bo a mba; q̄dik̄q̄d̄i ap̄u kuliye (O).*

He who does not tire goes to wrestle; a tireless man comes out and stands up with him.

332. Nwanza ni n' ana fenyili bę n' ọdodo ịgu ; ịkuku bueya
bunye ẹnu budeye n' ana nwanza si ikuku naiya nọ
nnękwonneya na nękwọ nnaiya.

Nwanza* flies up from the ground and stops on the end of a palm leaf ; the wind lifts it up and drops it down ; the bird says to the wind, he was in charge of his mother and in charge of his father.

GOOD FORTUNE.

333. Qbwọ onye kpanari onye na nku, osi nia bata n'
ajoifia (O).

One companion gets more wood than another. They say he goes to the bad bush.

334. Mbwada dal'ibi abugwolu ofa' dinta (A).

The buck with elephantiasis is a piece of luck for the hunter.

335. Okātá ọbíta anakpa ákwà mwọ (O).

Sudden misfortune weaves cloth (for burial).

INCOMPETENCE.

336. Obial' izu, amwag' ifẹ kulu (A).

He comes to a meeting and doesn't know what they are talking about.

337. Akwọ n' azu mwà ọkba anākbum n' ani ; rapum, ka
njili ọkbam jẹbe (A).

I am carried on someone's back but my foot reaches the ground ; let me go that I may take my feet and walk.

338. Okenye j'ọku, m'ọku ; ọnọ n'onọ akeyama (O).

Great man goes to a case and says nothing ; he who stays at home is better.

TASTES.

339. Mwadu ẹdeji akeya arainyelu ibie oiyi (O).

A man does not take his hand to choose a friend for another.

* A small bird.

340. Onye nḡli nni, k'ḡnagu.
If a man eats something (it is) that he's hungry.
Everyone is not alike.

MISCELLANEOUS.

341. Agadi ádakánka n' egu omalo eté (O).
An old man is not too old for a dance he has learnt.
342. Osa gu onye n' qno, òrḡ (O).
If a man has no answer to make he can hang.
343. Agadinwaiyi nabw'qsq enugu, qéq ifè n' ife naçuya (O).
If an old woman runs up a hill, she is running after something
or something is running after her.
When they ask a traveller why he comes.
344. Bokbampa alo gbafolu di ikè (A).
Cunning kills the strong man.
345. Nčíi se : na nku ya beḡe anaraçu eçu (A).
The rodent ulcer says : the palm tree that it cuts never fails.
A man doesn't upset arrangements.
346. Onye oku vqlumvq n'qno, neji oruku apotiya.
A man whose word stays long in his mouth can get a shilling to
take it out.
One who refuses to explain a quarrel and settle it.
347. Ágò nokatalo, kpoçie níti, si na ifunainya ka qno na níti
mwa (A).
The leopard hears too much and shuts its ears. It says: seeing
is better than hearing.
If a man has no ears he is not deceived.
348. Qli qgu ana, neli ogu qkbq (A).
A man who eats 20 plots of ground has eaten 20 fists.
A man who claims much has many quarrels.
349. Eḡjune j'ile qmwa ago n'ógu (A).
A snail takes a good tongue to pass over a splinter.

350. Ọgu ẹ̀june adabwa mmē (O).

The shell of the snail has no blood.

Asking a stranger to leave a country alone.

351. Ọkọ nẹli mbwani ; mbwani načo ísí ajuani n'ísí esu (O).

Fire catches underground ; under the surface the ground looks for the head of a bad snake and the head of a millipede.

The white man has taken the black man's country, when no one expected it.

352. Ẹ̀wa nnaya zilolo ori, nàbwa na mbó.

A child sent by his father to steal, knocks at the door.

One who fears nothing will ask for anything.

353. Afọm zim olo (A).

Afọm zim ori (O).

Hunger sends me thieving.

354. Iwe bu álo (A).

Iwe bu nsọ (O).

Anger brings the forbidden thing

An angry man doesn't care what he does.

355. Omakam ife ; k'asiya lača ñkpili akiya ; olure qno (O).

He knows much, let them tell him to lick his elbow and the mouth does not reach.

Of a man who visits his father-in-law, but can't pay for his wife

356. Ẹ̀woke ony' Ukbo si : rapu ife, k'ọkwolo, k'ọkwo ; n'onye qnẹ́ẹ, k'qnẹ́ẹ (O).

A man of Ukbo says : leave the thing alone, let it wait, and who waits for it, let him wait.

A servant says this to one who can't deliver a message.

357. Qnqdo nagu ñgwẹle, m'ẏdodo ẹkwẹreya qnqdo.

To sit down is the lizard's desire, but its tail prevents it from sitting.

358. Adaka ɛlil' ɛnu, abid' ɛlil' enu, amal'onye qgqɔɔ di
n'ukwe.

Adaka climbs and ape climbs, and they know whom the loin
cloth fits.

If too many people argue they must have some test to
decide.

359. Ọjuju tɛkaka, abwɛliya ofiɔ (A)

Ūjuju tɛkaka; abainye oyɔ (O).

Ojuju is too far, snap your fingers.

Sour grapes.

360. Qburɔ ʒ' ʒg' Itù n' ɛjɛrɔ, n'ɔla (O).

It is not a question of going to the battle of Itu or not going ;
it's sleepiness.

Of a forgetful man.

361. Oke neli onye, nafwiya.

When a rat gnaws some one, it blows him.

Flattery.

362. Apal'ozu, azaɕala onɔ.

When the body is carried out, the house is swept out.

A reply to threats.

363. Aso ñwata bu qvivi, amu qsɔ luya (O).

They tell the child to whistle and it wants to laugh.

Shyness.

364. Di bu ɛlili, mwa ñwunye bu ñgugu ; elili tibɛlu, ñgugu
abatɔ (O).

The husband is the bond, the wife is the bundle ; if the bond
is cut, the bundle lies open.

When two people have a private arrangement and quarrel
others hear of it.

365. Abù onye ʒiso okɔlɔbia, ka oʒi alo ʒi (O).

The song a man knows as a young man he can take to work
yams.

366. Ony' ibi nekuɕal' ola, abatobi, si n' ola agara n' ainya
(O).

An elephantiasis patient snores, and neighbours say that sleep
does not come to their eyes.

367. Óko si na oráí ba n' onq.

If fire comes from the Orai it goes through the house.

Orai is the big medicine ; this means that if the brother of a witch dies the witch has killed him.

368. Dinta amwana mbwada bu qbia (A).

The hunter does not know that the duiker is a doctor.

That is to say a man does not know the power of his opponents.

369. Dibia anarabia mwa ekuroiya eku (A).

Dibia adapqta onwiye, mwa akpwiya (O).

A doctor does not come out of himself if they don't call him.

He might be accused of poisoning if he did.

370. Onyala si ekwe neku, ej' isi esu (O).

A madman says : the drums are sounding and they take his head to knock them.

For a man who refuses to go into court with his opponents.

371. Mbwafu okokbolo, r'adana qkwà, ofu ite na ofu qko (A).

The flitting of a bachelor, what's it like ? One cooking pot and one soup pot.

372. Atoa ógù qbul' iyì (O).

If you put poison down it is medicine.

373. Atani si nwunye : bokwanum egu : k'ya nq n'onq ;
maka yapu, qbq imamaziya (O).

The bush rat says to his wife : you must dash him for his dancing so that he may stay at home because if he goes to the dancing place, she won't recognize him.

374. Ebwé fulu nwa qkoko, čofu, buluya ; nwqkoko be nniye
be nnaiya, si : naiya nakbq nkpu k'qra nol' onuya,
n'qbqrq na ife jiye gareya (A).

The hawk sees a chicken and catches it, and carries it off ; the chicken cries to its mother and its father ; it says it cries that people may hear its voice, not because the thing that catches it will leave it.

375. Eyi sele : ekwale ekaya no, okbaka si welu gbq wataleya
(A).

The rat says : look where he was ; the oil seed broke and bit him.

Proving an alibi.

376. Akbi si naiya bò qfunainya na nnaiya iyì (A).

The scorpion says that he is a proof that his father is medicine.
If one denies and another proves his ability to do a certain thing.

377. Anam enegi ainya, k'isi egu nen' obu.

I look at you as the skull of a goat looks at the obu.
When they are sharing out meat and a man asks the divider if he has got his portion.

378. Ikbakpa si na obwo onye nafoya akwa.

The Ikbakpa says that its companions take off its cloth.

379. Onye atogo ago egu, onuye qraaka onu²efi.

If a man does not fear a leopard, his neck is as thick as a cow's.

380. Qdoguma nol' ife nol' enyi.

Odogoma swallows the thing that swallows the elephant.

381. Qtagwo oji na nzizo.

He has eaten kola secretly (has been bribed).

CONVERSATION.

John (an Oniča boy).

Nwile (a Nibo boy).

Diai.

My friend.

Kedi k' ime.

How do you do ?

Ibu ony' ebe.

Where do you come from ?

Ò, Ó.

O.

Ainya nalokq qlu n'ofu ebe.

We finish work in one place.

Ainyi bialu obobo ndia.

We have come to this place.

E.

Yes.

anom ofuma.

I am well.

Abum onye Nibo.

I am a Nibo man.

Nqo.

Welcome.

Omwaká nqfo.

Good so.

E, ainyi bialu Umučuku tata.

We came to Umucuku to-day.

John (an Oniča boy).

Nwile (a Nibo boy).

Umučuku ndi obodo ndi ẹbe.

Are the Umucuku the people of
the quarter or of the town?

Ndi Ikeliq̄nwa.

The Ikelionwa.

Kẹdo bonye ainyi no benunwa.

In whose house are we in this
place?

O, Ọ, ezioku.

O, are we.

Esego ńwunye na foto.

Have they put wife in photo?

Nyanonyedo.

She and who.

Mu bu Jon k' ẹsẹmunya na
foto.I am John, whom they take with
her in photo.

Mbà, qbur' ase, ha ha ha.

No, it is not a lie.

Qbur' ase; nafum n' ainya.

It is not a lie, I see it with my
eyes.K'ainy'oli siziya, n'oku
adẹriya.Let us stay a little, there is no
palaver.Mwa ńgi gwako ndia n'qbia
nabia befa.But you tell the people that
strangers come to this place.

Igwigofa nqfq.

You have told them so.

Obu ndi Ikeliq̄nwa.

It is the Ikelionwa.

Ẹ.

Yes.

Ainyinobečifanakboko Kano.

We are in chief's house they call
Kana.

Ẹ; ọ, ẹ.

Yes; O.

Yes.

Ẹ nya na Jon, onye Oniča.

Yes, her and John an Onica man.

E. Oku asi, he, he, he, he.

Yes. A lie, ha, ha, ha, ha, ha.

Nwokem, inasi kazẹkwqm.

My friend, your lie is too much.

Mbà, ẹbe fu ainya, oku adẹ-
riya.No, as you see with eyes, there is
no palaver.

Nqo.

All right.

Nuku qbia bia tata.

A big stranger comes to-day.

Agwamfa sifa n' oibo bialu.

I tell them that a white man is
come.

John (an Oniča boy).

Nwile (a Nibo boy).

Abum nye Oniča.

I am an Onica man.

Odimwa, nao, kedo k'unum-
ęlu.

All right, how do you do.

Kęne ndia.

Salute them.

Sifa n'onye oibo siya dalu.Tell them the white man says
thank you.Sifa n'ainyi biago kaifofa
ainya.Tell them we have come to see
them with our eyes.

hę, hę, hę.

Ha, ha, ha.

Qđimwa nę ; ńkata, ńkata.

All right (conversation).

Íkè agugo dakwqm ; ka nnaba.

My strength finishes, let me go.

Ę.

Yes.

Ka ęi fo, k'ęđibazia.

At dawn let us go.

Mbà, o.

No.

O, n'qđemwao.

All right.

qđimwa n'ębi qfuma.

All right stay well.

(9851)

Munwa onye Nibo

I am a Nibo man.

Ainyi noča mwa mma.

We stay all right.

Čif osi, ainyi kenei, dalu.

Chief says to us thank you,
thank you.Onye oiča kene siya mwa
mma.

The white man salutes him well.

Ainyi biata bunu ; ainyi nolica
k'ainyi na.We come to-day to your place, we
sit down, can go.

Hę, ọ, ọ, diainyi omęđelana.

My friend, how are you ?

K'odi nofo ; noo.

Let it be so, all right.

Íkè agunakwo nei.

You are getting tired.

Ę.

Oh.

k'ainyicazia ikękwę ainyi
gafu ozo.Let us go ; perhaps we see another
time.

nęò.

All right.

O, nęò.

All right.

k'qđi vao ; n'ębi qfuma o.

Let it be so, stay well.

F

John (an Oniċa boy).

Nwile (a Nibo boy).

O.

jámao.

O.

Farewell.

O.

O.

COMPARATIVE PHRASES—ONITSHA, AWKA, BENDI.

Obqsi tata b'ēke ; ǃboloná oge áfia elŋē, eǃēbe ēke tata (O).

Obqsi tata b'ēke ; ǃbolona ógé afia elŋē, eǃēbe eke tata (A).

Obqsi ta wo ēke ; qworona mbe ahia ǃruwe, eǃēwē ēke ta dēna (Orata).

To-day Eke ; if time of market comes, they are going to Eke to-day.

imēlim' ifè di iċe iċe nazu nim' ēke (O).

imēlim' ifè di niċe niċe nazu nim' ēke (A).

qtotoro ihie dēnai iċe iċe nazu nim' ēke (Orata).

Many things different are on sale in Eke.

Oge kīta bu oge éǃi ǃkbu aja, na ǃkwadēbe (O)

Oge kīta bu oge éǃi ǃkbu aja, na ǃkwadobe (A)

Mbe ta wo mbe eǃi akbō àǃà na ǃkwandēbe (Orata)

Time of to-day is time to lay mud and prepare.

ēbe agebu ǃi, aroñwa mwana ikq ǃi ákaluro (O),

ēbe agebu ǃi aroñwa mwana ibuǃi ǃkeluro (A),

ibe agebu ǃi afwqna maka ǃkq ǃi akarugo (Orata),

place to plant yams this year because yam planting time is not here,

dika tupu oñwa nabq agebido k'qbá ǃi (O).

dika tupu oñwa nabq agábido bube ǃi (A).

dika ntupu oñwa nabq agapalite k'qbá ǃi (Orata).

as before moons two they will begin to plant yams.

Obqsi ta bu ēke k'ainyi nakbq' oke obqsi nim' obqsi nine (O).

Obqsi tata bu ēke k'ainyi nakbq' oke obqsi nim' obqsi nine (A).

Obqseta wo ēke k'ainyi nakbq obqsi uku nim' obqsi nine (Orata).

To-day is eke that we call big day of days all.

Ife diçe içe ka nẹme n'obqsi ẹke mwakana ẹkuluya oke obqsi
(O)

Ife dina içe niçe k' ẹneme n'obqsi ẹke makan' akbqliya oke
obqsi (A)

Ife dina içe içe k' enẹme n'obqsi ẹke maka akbqroiya obqsi
uku (Orata)

Things different that they do on day eke because they call it male

dika obqsi afq. Qbu nqfq k' esi ẹme (O).

dika obqsi afq. Qbu nqfq k' ẹsi ẹme (A).

dika obqsi afq. Obweya k' eji ẹme (Orata).

day like day afq. That is why that they start do.

imeḷime ife di niçe niçe maka fanḷo n'obqsi afq bu ẹzibo
ḡbqsi (O).

imeḷim' ife dena içe niçe makana fanḷo n'obqsi afq bu ẹzibo
ḡbqsi (A).

qtotqr' ife dena içe niçe maka hanile n'obqsi afq wo ẹzibo
ḡbqsi (Orata).

many things different because they think that day afq is proper day.

470. NONSENSE SUNG BY GIRLS AT AGUKU.

Iyòò, ó, Abq kwẹkwẹ, ihwu, Iruka ẹde
Oh, oh, oh, oh, girls agree, tall girl, Iruka koko yams,

bwaloka, okabwáḷẹde, nkpi bwaloka.
sour, sour koko yams, he goat sour.

477(a). NIBO.

To ntowe, towěá ; aroro tówe akwa nweya, tówe, ngwẹle
Ants lament son, lizarda

akwa nweya tówe. Omẹle onye okwola.
lament child. To whom it happens lament.

477. NIBO.

Ẹnẹm oḷie, ẹnẹm oḷie, nyi udu ; udumu qwà ; qwa
My grandmother, give me pot ; pot my breaks ; it

nikpẹle ; ipẹlenzọ. Nza suyi ; sui ele. Ele
breaks at water-side. Nza puts in ; puts ele (long tail). Long

Ana ka onwu	Nyem ndò.	Ndòya dia otọ.
Land is bigger than death.	Give me life.	His life is sweet.

Ok'qgalainya	begi ka mbialu	onye qmmam,
Big rich man	to your place I come	my good person,
onyqmma,	qgalainya uku,	agalagidi ;
good person,	rich man big,	who surpasses ;
		my good person
mbialu biye,	niwanne Ez'afolukwe	
let me come to his place,	brother of Ezafolukwe (rich man that people believe by seeing)	

Ok'qgalainya	umum	k'ačičalu
Big rich man	for my children	that they took away
mbiaba beyi;	qkwa beyi ka mbialu,	ony'oiča
I come to your place ;	it is your place I come,	white man I do
emerem ntà, emerem imo,	Ok'qgalainya	ngi ka nẹbẹku
nothing at all, I do no harm,	big rich man	to you that I cry
okwam bẹm bum bẹm	ka namalei	ikbẹle ka mbali.
it is my complaint my prayer	that I cry to you	knees that I kneel.

Iji nabu ego mbulug' ikpele, amwaram ife
Flood that brings money I kneel to you on knees, I don't know thing

mɛlu, ɛjiɕɛa ndi bialu bɛm.
I have done that they take away those that came to my place
(i.e., children).

Ikbele ka mbulugi ;

On my knees I go to you, O, my good person, on my knees I go ;

ogoli osi,	gbùm tolui	ony'qmmam
woman that cooks,	it is I that praise you,	my good person

okwa na mbala bɔgalainya,
 who cries in court of a big man (*i.e.*, who enters without fear),
 ka ntuluyi qgalainya, okbaka na ral'qno
 that is why I praise you, rich man who swings hand and opens his
 mouth (*i.e.*, noise under armpit)
 qkwaii ka mɛtu, nwanne ɛz' afulukwe.
 it is you that I praise, brother of Ezafulu kwe (the native court clerk).

459(a). CUKU AND THE BIRDS. ONIČA.

Čuku kɛlu ɔmunnò, osifá, bià k'oinyune nku, nyunu qdo'
 Čuku created birds, says to them come, that he may give
 you wings,
 nyi'unu, nugebe, fàbiá kɛsia nkɛfa,
 give you tail, give you voice, they come and share their own,
 ralosia naba; obɛlɛ bia ikbazu. Sia nyɛm nkɛm;
 take go; obele comes late. Says give me my share;
 osiaya ijɛdɛbe: mbwè nine? ibei jibia;
 he says to him: where did you go all this time? all your people come;
 n'igadi oiča ka arora n'idiazi;
 and you were going to be white and you are not (white);
 obele amuo'amu; osiya inamum amu, mu bu Čuku;
 obele laughed, he says, you laugh, I am Čuku;
 owɛsia mul'amu jɛbe, n'amu gɛbui; obɛlɛ wɛmuba
 he says, go on laughing, laughing will kill you; obele begins to laugh
 ha, ha, ha.
 ha! ha! ha!

459(b). CUKU AND THE BIRDS. ONIČA.

Čuku kɛlu umunnono; osifa bia k'onye unu nku,
 Čuku created birds; tells them to come for him to give wings,
 ny'unu qdo, ny'unu oya unugebe; fabia kɛčasia nkɛfa;
 to give tails, to give voice; they come, they share their
 own;
 ralu, naba; obɛlɛ bia ikbelazu, wɛsi: Čuku, nna,
 take, go; obele comes last, says: Čuku, father,

AWKA DIALECT.

NARRATIVES.

402(a).

Òg'áfun'abum ñwaka, oñwẹr'ife nẹme,
Once when I was a boy, there was nothing to do,

sq òka ka neẹg linnẹm na ñnam. Ofu mbqsi
only corn that I was watching for my mother and father. One day rain

afu mili zočali, okotq eñwe pota, nat'òka.
was falling, many monkeys came out and ate corn.

Něobaziafa ; fanẹm' ainya, na mbu ñwata ;
I drove them away ; they looked at me, that I was a small boy ;

anafa abu wainye ; ñwetie ñkpu, nẹkwẹnew' eñwe,
they come, they are many ; I shout, look at the

nẹkwẹnew' eñwe. Ofu onye àbatobi ainyi pota, palu ẹbwe,
monkeys. One of our neighbours comes out,

webubwo ofuke n'imefa. Ndi qzq wẹbawačale
takes gun and shoots one of them. So the rest of them ran away
n'im'oifia.
in the bush.

402(b).

Ogonog' aro n'asa ofu onye bainye gwalumu k'ainyi
Seven years ago one of my countrymen told me that when

nata ije ka ndi oibo jidelufa onq oibo
we came from a journey the white man caught them at

Ogutasi na fa lolòlo igwe ; olǎzie k'ẹjijẹfa
Oguta station ; he said they stole iron : it reached that they

gẹkbikbe ; Ẹwẹfa gwonyoiča n'qb'
went to the Court (of the judge). They told the white man

onye police četalofa igwe ; fawẹzuoiya.
that it was a policeman that brought the iron to them ; they bought
it from him.

węjęb'omago owęfuga, ofu qkbokbo k' qdu n'ęzi owetolo
 goes to the farm goes out, sees bones on the way and he picked
 qkbokbo nuwa ; owęsiya jideye, na nnafa zilufa
 up bone this ; it told him, hold it, that their father
 sent them to

je akataliya affia oibo ; owęsiya nya susueye qno ; na nnafa
 fetch English grass ; it said, let him kiss me ; their father
 zilefa je akata affia oibo, nwanneya wębueya, owęsiya :
 sent them to get English grass, his brother killed him, he says :
 nieya nieya na nnafa zilefa jękata affia oibo ;
 bury him, bury him, that their father sent them to get English grass ;
 nwanneya webueya.
 his brother killed him.

407(b).

Ofunbqsiafu n'ototo ainy'ainy'oko ; nnam wękolum,
 One day in the morning we light fire ; my father carries me,
 si n' aro aya bal' Oka, na fa di nęan' unwazi,
 says that year war come to Oka, they were all small children,
 olń k' aya bialu ; of unwata nwoke wesifa ka fabinye,
 it reaches that war comes ; one boy says to them that they start,
 aya biago ka fa je ofu ębe ; nyewębaga,
 war has come, that they go to one place ; that he goes in,
 onye nawębiakwata ; owęwęluye nyawebinye ; adęme aya
 more men come ; father takes him that he starts ; by and by
 kwosa bainyę ; mwębwalu węli on'ęnu ; ogo kwa na yęmętęre
 more war comes ; I run away climb up to but war does not do much
 house ;

Oka ife. Oka bulufa nnu mwadu itegete of' uęięi, olń mbęsi na
 to Oka. Oka kills of them 3,600 men one night, next day
 ębuefefa nnu mwade n'ili ; ęwęwębwale. Oka węwękulufa
 they kill them 4,000 men ; they take run away. Oka takes go follow

ębęfa. Oka węsifa, unukwęfa ife ka fabwęne
 them to their country. Oka says to them, you promise that they stop
 ębu inęfa ; fawękwęfa ilinęli itegete ; owęvenataro.
 killing them ; they promise £10 in nine places ; they go back.

408(b).

Ofu ñwokem oiča gwalum n' ofu ñwoke mutalu umu nabọ
 A white man said that a man had two sons; one said
 ofu wẹs' iya ako, k' egelutiya, k'onye oke ñkiye kaya
 property, which comes to him, let him give his share that
 fu; owẹbute ife nine oñwẹlu, wẹkenye,
 he sees; he takes all that he has, shares it out,
 wẹkeya, wẹniye, ofu ñwaiya; wẹfoa
 shares it to him, gives it one of his sons; he goes away
 n'olide n'aro n'ese n'ẹb afu; owemẹkete onata: k'ago
 and stays years five in that place; afterwards he returns; that hunger
 gwẹliya n'ẹb afu, nneya wẹfwiya weholiya, wẹbali ẹgu, owẹsi:
 catches him there, his mother sees him, is glad dances, says:
 qbu ñwam, di ñka anata ñwqlie mbọsiafu.
 it is my son, his people are glad that day.

Onata ka ñke di qkpala nọ n'omago; owẹlu ka
 He comes back when the elder was in the farm; it reaches
 ñke di qkpala natalu; ndi qzọ wẹsiya na ñke nnainyi
 that elder comes back; the others say, the one our father
 kenyele akụ, ñkeya natalu, nneya ñwqlia, nabu ẹgu.
 divided property, he is returned, his mother is glad, dances.
 Owewẹbe iwe, nneya wẹsiya: gẹwẹn' iwe; na akụ ñkeya
 He gets angry, mother says: don't be angry; that property
 wẹle n' onọ; qbulu na mu ñwuru, ife nine bu nkunu.
 is my house; if I die all things are yours.

417.

SONG.

Ibo bu Ibo, bianul' ifẹ; ẹzióku o.
 All Ibo come, hear things; true word.

Ẹnugu, omẹgoeme, bianul' ife; eziokuo.
 Famous Hill country, come and hear things; true word.

Enugwana bolianu, sol' enwe, Ẹbẹnẹbẹ buẹ.
 Hill country; eater of meat forbids monkey, a marvel has happened.

Ẹbẹnẹbẹ buẹ, anabana, bianul' ife.
 Marvel happened, spot after spot, come and hear.

Orābw'orà, bianul' ife.
All countries come and hear.

Ibo bu Ibo, bianen' ife.
All Ibo, come look thing.

Ẹzioku, nke bu nen' oku.
True word, which is actually true word.

418.

SONG.

Aǎ́ ka d' íkè, aǎ́ fuoiya,		aguinkwọ́ nẹ́fẹ
Praising a brave person, praising loses him,		kite that
n'enu ;	Okere nẹbul' ọ́dọ ;	oibo bialu
flies ;	Okere blows its horn ;	white man who has come
ẹbul' ọ́gọ́ bulu ẹ́bwe n'aka ;		qnabu onye jị́jẹ
to carry war carried gun in his hands ;		is it one who
ẹbul' ọ́gọ́	qbulu ẹ́bwe naka ?	
goes to parade (who)	carries a gun in his hands ?	
Ẹbẹnẹ́bẹ́ nafi ozo ; ainyi bulu,		akpat', ainy' alo
Ebenebe (tree) makes noise ; we carry it,		when we pick it up
qba ;	onwẹ́ze,	mbwè ife gẹ́mẹ́ ainyi
we hang calabash ;	however,	when thing happens we are
akbakwal' akba.		
a regiment.		

423.

PROVERBS SUNG BY SLAVE BOY. AWKA.

E, mbwẹ́de ogogo.
(Refrain.)

Nwabogqbia ẹ́ayaya akwo.	Ya na nneya
Young girl who is (too) clever.	She and her mother

ẹ́bikọ́ onọ́.
dwell together in (one) house (*i.e.* no one will marry her),

Mwana ogoli di nèmẹ́lu ife ; ọ́pota,
But married woman's husband does things for her ; if she comes out,

okẹ́bẹ́ ọ́kọ́ ka ẹ́if. Mwana ẹ́jili ufie asa ẹ́kú
she shares (?) word as chief. But one who takes camwood wash eku

Nwata azaba ẹ́zẹ́ nwa ẹ́nyinya.
her child will bear name of king of child of horses.

Mwana owinne na owinna nà ainyi eǵegwo Ukbo
But world of mother and world of father we have gone to Ukbo and

na Abagana, si n'ákwánné ve na ákwánná.

Abagana, from mother's death cry we go on to lamentation for father.

Mwana onye ǵide ugwǵ, ǵide obiam, ugwǵ ébuguya, obiam
But person who is in debt, and becomes poor, if debt does not kill him

ebuoiya.

poverty kills him.

Mbqsi ainyi ǵelu Oye Nimo, eǵete sq ǵ áfolò.

The day we go to Oye Nimo market, we came only to house of

Ǽfòlò mèmébe.

"I have not got it."

If I had it, I would do it.

Asi na onye obiam lijuǵ aǵǵ, ode n' obiam

They say that poor man fills his belly (on feast day), he thinks his

afoa n' onǵ.

poverty is gone from the house.

424.

Iǵe ovǵlo adadǵǵǵ ébwe mma.

Walking of young chickens is not for a hawk good.

Iǵe mǵǵǵi adadǵǵǵ ago mma ;

ago fuya

The walking of a cut goat would never please a leopard ; leopard sees

odobweya.

him he sticks (claws).

Agadi nakwa nneya anarǵze ;

aǵ' ébu

Old woman is crying that her mother is not there, sacrifice does not

onwu.

stop death.

Onakwa

na nneya anoroze ;

agadi kǵd' onye

She is lamenting that her mother is not there ; old woman who is

ǵkánǵǵ.

worse.

Obwenye liǵuo afoya, ode naya čili ǵǵǵ.

A poor man having filled his stomach thinks he has taken ǵǵǵ title.

Ogoli bue diya; si naiya gebiçe onq
A married woman kills her husband; says she will take house

olüe mbqsi diya ñwuru, osi naiya gañwuru.
after her husband is dead, she says she also will die (*i.e.*, false grief).

Óko ji anararo umma eku.
Hot yam does not hurt woman's knife.

425. TORTOISE AND HIS CHILDREN.

Mbè ñwanega si naya sele
Tortoise, son of Anega, says that he told his
umuya onye ezunekwa ori; n' ási n'
children no one should steal or thief; they say that
unwu gapu; n' qbwia k'ojigabanatq; mbe zu ori;
famine will come; and so when three (days) go, tortoise steals;
ewerimudiya; abača ñkpu; umuya
they take and catch him; they then tell news; children
tia; siya, n'isikwa onye ézul'ori,
shout; tell him, don't you say no one should steal,
owerisęfa na ñko nziri unu, unuzikwęlumu?
he then said to them that after I taught you, do you teach me?

472. CHARM FOR CATCHING AN EVIL SPIRIT.

Ajqmwo, ajqmwadu; ndi ñkwolu ñwukwo, ndi
Bad mwo, bad man; those that died young, those that
bikwolei bikwo; ndi éje qlu,
were cast out (of womb); those that did not go to work,
ndi éje ubi; qbwq, n'qbwo,
those that did not go to farm; companions and companions,
uke n'uke; qdi ndo awafa;
dead companions and dead; those that are alive want something;
obu fa k'anefie; fieva n'ęke, fieva n'oyi,
it is they that are tied; tie them on eke day, tie them on oye day,
fieva n' obosinanq, fiefa n' éj'ubi
tie them on four days, tie those that did not go to

fiefa nǣje olu ; fa k'efie ta dino ; fiefa ta no
farm or to work ; they that are tied to-day ; tie them to-day

ńkpolo ubqsi nanq ; qbwq n'qbwq, uke n'uke.
four days ; companions alive and dead.

Ndi ačači mwq, ndi ačiči mwadu ; qdi ndo awafa,
The evil mwo, the evil men, the living want something,
fakęfie tadino ; ndi okęmwq, ndi oke mwadu ;
they that are tied to-day ; the strong mwq, the strong men ;

ndi nanara, ndi nalolugi qlu, ife gabofa,
those that prevent, those that work for you, what will prevent them ?

fa k'efie tadino. Aǣqmwo gafufa, aǣqmwadu gafufa.
let them be tied to-day. Bad mwq will see them, bad man will see them.

Fa kanatefie. Aǣqmwo, aǣqmwadu
Let them be tied to-day. Bad mwq, bad man the akalagoli

ndi akalagolimwo, ndi akalagolimwadu ; fie ndi nkwolo
(foolish) mwq, foolish men ; tie them that died

nwukwo. Fie ndi bikwolo ebikwo ; ndi if' ikè męlu, ndi
young. Those that were cast out, those that did strong thing, those
that did not

ękweje qlu ji, ndi ękweje qlu ęde.
agree to work farm, those did not agree to work koko yams.

Ndi qbwq n' qdwq, ndi uke n'uke, bue aǣqmwo,
Companions living and dead, cover bad mwq, cover bad man,

bue aǣqmwadu bue ndi nkwolo anwukwo, bue ndi bikwolo
cover those that died young, cover those that were

ebikwó, bue ndi if' ikè męlu. Gbue ndi dalu
cast out, cover those that did violence. Cover those that fell

ibida qbia ka okbulu ta dino.
unexpectedly let the thing cover them to-day.

505.

SENTENCES.

onębugu mbu.

it hurts you.

onačag' qkò.

it hurts you.

odafug' ofu.

it does not hurt you.

ka qbuna odafug' ofu ?

does it never hurt you ?

uḵwui qnafui ofu, qnqdafui ofu ?

does your foot hurt you or not ?

uḵwui nafui ofu.

your foot hurts you.

uḵui obuli mbu.

your foot hurts you.

uḵwui qdḡbwi mbu ?

doesn't your foot hurt you ?

ḡwú nātú ḡḡú ḡḡu.

the goat frightens the dancer.

ḡwu ádātu ḡḡu ḡḡu ?

does the goat frighten the dancer ?

qkanto tal' ḡka n'Qka.

a liar eats corn at Awka.

qkanto nat' ḡka n'Qka ?

does a liar eat corn at Awka ?

oti ny' uḵwiya n'uḵu, oḵu wḡḡḡḡḡ nuku oḵu.

he put his foot on her waist, and caused a big palaver.

owḡtinyal' uḵwiya n'uḵu, oḵu wḡḡḡḡḡ nuku oḵu ?

did he put his foot on her waist and cause a big palaver ?

owḡl' ákwá qkoko, kwabalu ákwá ákwá, wenag' ákwá.

he took an egg, and cried for a cloth as he passed the bridge.

owḡl' ákwá qkoko kwabolo ákwá akwa wenagan' akwa ?

did he take an egg and cry for a cloth as he passed the bridge ?

okbu efi nagan' afia n' efiḡ' afeya

he drove a cow through the market and wiped his cloth . . .

okbu efi naga n' afia n' efiḡ' afeya n'ájú afeya.

he drove a cow through the market, wiped his cloth, and asked his name.

THE TWO ROBBERS.

Ḣlḡe ofumbḡsi qk'óri mwadu puta ola ototo ;

It happened one day robber man comes out from sleep morning ;
(9851)

owēlu n̄kbòiya, tinyen' akbaya; wēniri oifa esā,
 he takes snuff box, puts in bag his; starts passes (goes) bush seven
 ozal' esā; owēputa n' òke mwō na na mwadu
 fields seven; he comes out of boundary for spirit and
 ēlafu; ēka qnq zil' ani k'qk̄bq
 men there; he sits down on ground to take
 otaba; qn̄ne ofu n̄woke; owēsiya:
 snuff; he sees one man; he says to him:
 oiyim, n̄; qsiya: hēhē. Qkóri mwadu wējuaiya,
 my friend, welcome; he answers: "yes." Robber man asks him,
 kēdo afaii? qsiya n'afam bu qkórimwō.
 what is name your? he answers that my name is Robber Spirit.
 Qkórimwō wējuoiya kēdo afa n̄keyi; qsiya n' abúm
 Robber Spirit asks him what is your own name; he answers
 qkórimwadu ka fan̄kuzi, fan̄neofu mbwada
 I am a robber man; as they are talking they see (look at) one duiker
 ya na n̄waiya ivi; n̄waiya al'ala; Qkórimwō
 it and its young one together; the kid was sucking; Robber Spirit
 wēsi qkórimwadu naiya n̄wēl' ikē izulu n̄wa mbwada,
 tells Robber Man that he is able to steal young duiker,
 n'ēbe onal'ala mwa n̄neya amwana Qkóri mwadu si,
 where it is sucking and its mother won't know. Robber Man says,
 n̄ginwa, k'ainyi fu; ōjēbe izulu nwambwada; okorimwadu
 you, let us see; he goes to steal the kid; Robber Man
 wēt̄li akwā ōje na uku; mwa omaro; oluzie ka
 takes cloth he had on waist; but he did not know; when
 ózutalo n̄wambwada qkórimwō wēséya f̄fugo nay' ēzulu n̄wa
 he steals kid Robber Spirit says do you see that I
 mbwada mwa n̄neya amwara. Qkórimwadu wēséya
 steal the kid and its mother does not know. Robber Man says to him
 kēdo akwā īje n'uku; oyazeya ainya,
 where this cloth you tie on your waist; he looks behind him,
 q̄iu n'abw'qtq; nyabu k'igwam onye n̄zu nari
 and sees that he is naked; now you can tell me who robs past
 ibie n'ori.
 each other in thieving.

(cf. 407a.)

THE TWO SONS.

Ofu ñwoke mutalu umu nabq ; owēzi fa nabq ka faḡe
A man had two sons ; he sends the two to go and

metaleya ototo ;	faluzie n'ofia,	nke nwata wefu
fetch for him flower ;	they reach the bush,	young one sees

ommaleča oṭoṭo, nke okenye afọrọ; nke okenye webue nke
nice flower, the elder one did not see; elder one killed

nwata wẹlu oṭoṭoya;	olue k'onatalu nneya
young one; takes flower his;	when he returns mother

na nnaya ĵuaiya kedo nwannei? qsifa neya amwaro.
and father ask him where is your brother? he says he does not know.

Ogã dika onwa isĩ,	ofu onye neso	efi,
It passes six months,	a man that follows	cow,

dulu efi jẹbe n'oifia ; oluzie n'oifia, onene Ẹkḡbokḡbo
leads cow go to the bush ; when he reached bush he sees bones,

onačo ka ogafege ʒkʒbokʒo, oweŋiya totolum, oweŋtotoliya,
he wants to step over bones, it tells him, pick me up,

owesiya welum naba; na nnam zil'ainyi mjemetaluya
he picks it up, he says, take me go, my father sent to bring him

ofofo nwannem webuem na zulu ofotom, onye
a flower, my brother killed me, stole the flower, cowman

ndu efi wewelu ʒkbokbona, gosò ézè, ézè wək̀bò
took the bones, show to the king, king called on country

[illegible]

ézé wẹputa Ẹkbokbona. Ẹkbokbo afu wẹsefa
king brings out those bones. Bone that says to king

na nnafa zilefa gɛmɛtaliya ototo; elɛ
that their father sent them to bring him a flower; as they

n'oifia n'wannem buem zulu oṭoṭom; ézè wájua
reached bush my brother kills me, steals the flower; king asks the
people

ndi obodo, mwa fa malu onye qdu; ka ona juzi
of the place, if they know who it was; while they ask father

na umbikp̄ro w̄pota; ñke lue n'iru Čuku;
 young women come out; this one reaches face of Cuku;

qsi n' amukwia t̄ta, ěi ototo q̄f̄r̄q nya
 he says that he should be born to-day, in morning dawn he does not

ñwuru; ñk'q̄z̄q w̄bia qsi n' amuya, nya gabu q̄zibwie
 see it, he dies; another one came, he says he should be born, he will be old
 okenye, nya biagañwuru. Ofu omak̄alisi fa nine di ōji
 person before he dies. One finest of all, black,

afaiya bu aiñyanwu solu if' qmma, qsi na obu
 her name is eye of sun that follows good things, he says

ñwaineye nazu Qn̄ra Obwanta gamwiya.
 that it is that woman who trains Onoro hunter, who goes bear her.

Na ñw̄äinȳenu q̄nw̄er̄q ñwa; qsi nya l̄ue,
 (Now) that that woman had no child; he says she attains (it),

Onora ganoga.
 that Onora will marry her.

Qn̄ra w̄n̄āba, ow̄ebue, ofu an̄, w̄bulunaba,
 Onora goes away kills one animal, carries it home,

w̄gwa ñwainye, siȳa n̄gafu ofu ñwa, n'q̄bulu ñwoke,
 he takes tell woman, says that she sees child one, if it is a boy,

q̄bul'oia, n'q̄bulu ñwainye nya gan̄ya.
 he is her friend, if it is a girl he goes marry her.

Ñwainye afu w̄eč̄upiya, si q̄nakwe q̄n̄q, nya mutar̄q ñwa.
 Woman drives him out, says he abuses, she get no child.

Omu ñwa, q̄bulu ñwainye k' om̄lu. Qw̄ñnobiya; qsi na
 She bears a child, it is a girl that is born. He marries her, she says

mwadu amak̄b̄ya enyiye; k'ōkporo neku: onye
 that man can't call her friend, that woman says: who calls

k̄p̄qiya nañwuru.
 her friend, she will die.

Ñwainye afu w̄t̄obé lú ogo ka qganaba b̄ē diye
 This woman grows, reaches age that she will go to house of

Qn̄ra, Obwanta. Ofu onye w̄lofoya,
 her husband Onora, hunter. One man takes see her,

ńwabqgobia afu; wẹlesiya, mu naii gabokwa oiyi
that young girl; takes say to her, shall I and you be friends;

Ŋwabqbianu wẹsiya na muńwa ekugwo mbqsi mbo
this girl says to him that I am the one who said the first day that

n'onye qbuna gakbqm oiyiya na mbqsi afu ka mú gànwu.
anyone who calls me his friend in that day I shall die.

Owěnalue n'onq bẹ diye, Qnqra Obwanta, ńwqru.
She goes on, reaches house of husband Onora Obwanta, dies.

Owẹkpđtoya beakwa. Qnqra sifa unu akwāzina
They shout and cry. Onora says to them don't you people cry

kaiyabia, pal'ẹbwe ga n' ẹbe qfulu nnono nke gwalum
let him come, take his gun go to place; he saw bird which said

oku makaya onwẹfuya; pal'ẹbwe k'qbwaiya;
to me word for her; he takes to see it; takes gun that he kills it;

nwannono siya: nyababuem, na mwangwazei uko;
the small bird says: you kill me, I can't tell you the word;

qsiya: gwam, na mwa mbuzi. Qsiya si ẹbwei
he says: tell me, that, if so, I can't kill you. He says get ready
your gun.

na ńwunyei biana; ngi bwabueya.
that your wife comes; you shoot her, kill her.

Qwẹlisi ẹbweya, ẹe dika ńwannono si gwaya. Ŋwunyeya
He prepares gun, watches as the bird tells him. His wife

gavuge jiye n' uzq, osina jiyè, obwa ẹbwe bwabueya,
crosses the road, passes to go home, he takes gun, kills her takes her

welenata, si ndi befa naya bwabueya; n'obialu galafue
back, tells his people that he kills her; she came to deceive

ainyi; ńwainye wẹlutẹte, dikwa ńdò qzq.

us; woman wakes up, gets life again.

TORTOISE BECOMES KING.

Mbè sile ńwunyiye nya sibẹliye nni naiya gèèi ẹzè.

Tortoise tells wife that she cook food that he will be king.

Ŋwunyeye wẹle sibe butẹli diye bumbè. Mbè

His wife cooks, carries to her husband who is tortoise. Tortoise

bulu nni ganqdo na mpú di ěil' uez wẹlĩbe. Mwa
takes the food goes and sits on ant-heap near road and eats it. But

k'qneḷiya, bu nni, onyere mpú tupu owẹlĩbe nni.
while he eats that food, he does not give to heap before he eats food.

Owẹle ofu nbe aka liye; mpú ataduye n'ikè; owẹle
He takes one handful, eats; antheap bites him on rump; he takes

eboa, liye; mpú ataduye n'ikè; owẹle meḷe di nqfo;
second handful, eats; hill bites him on rump; he takes do so;

owẹlisie nni. Mbè kunie qto, okwẹre nkuni; owẹtie nkpu,
he finishes food. Tortoise stands up, he cannot stand; he shouts,

si naiya bul' ẹzè, dika nnaiya. Enyi wẹlefota siya Mbè,
says he is king, like his father. Elephant comes out says Tortoise,

kini k'ineme n'ẹbafu? osiya naiya ěil' ẹzè; n'igapqro
what are you doing there? he says he becomes king; you cannot

ikuniteye qto kĩa.

lift him up now.

Enyi wesyya, kini k'imelụ? mu ẹjire geiw'ikè

Elephant says to him what have you done? I do not have power

kuniteyi qto. Mbè siya biana, k'inene.

to lift you up. Tortoise says to him, come and try, that you see.

Enyi wẹbia, buniteya enu mw'qpqro ibuniya.

Elephant comes, tries to lift him up, but cannot lift him.

Nqfo aze ago wẹputa sia mbè kini k'ineme ẹbafu?

So too leopard comes out says to Tortoise what do you do here?

Osiya naiya ěil' ẹzè dika nnaiya.

Ago wẹsiya mu,

He says to him he becomes king like his father. Leopard says to him,

abu ago, nẹbu ewu n'efi n'umu anumanu di n'

I am leopard, kill goat and cow and children of animals that are in

oifia, mwa ngi mbè esi n' qpqro ibunitai qto.

the bush, but you Tortoise say it is impossible to lift you up.

Mbè siya: abwelim mbologo n'ana nnam bia k'iüwa.

Tortoise says to him: I put root for land of my fathers; come and try.

Ago wẹbia, bunienye n'ikè, m'qpqro. Qgini wẹputa,

Leopard comes, tries to lift hard, but cannot. Bush rat comes out,

sia mbè, kini k'ineme? Qsiya naiya b' éze,
 says to Tortoise, you what are you doing? He says he is king,
 naiya bwadolo mbologo n' ana nnaiya, owesia n'agapqro
 he takes root in land of his father, he says he cannot
 ibuniteya qto; ðgini siya qkwa ñgi mbè neku nqfo?
 lift him up; rat says to him is it you, Tortoise, speaking so?
 Qwelfbia bunieya mw'qpero; owetelobqno nime mpu;
 He goes lift it but cannot; he begins to dig in the ant-heap;
 wečov'ani ifè jidolu mbè; owetolldé luo nim' ani.
 he searches ground what holds Tortoise; he digs reach in ground.
 Owelëfo qdodù mbè, wëtabueya wëlu bunie mbè; qbuya
 He sees tail of Tortoise, bites it, lifts Tortoise up; so he
 mëlu mbè jinweya ñwantinti ðdodo.
 makes Tortoise take get short tail.

THE RAM AND HIS BROTHERS.

Ñwagadinwainye mal'ofe n'ago; umuanumanu
 Child of old woman plants tomato(?) in farm; animals
 nëlisie; kwada oje kaiya bata ofe; qmafu ãboba
 eat all finish; every day she goes that she gets ofe, she does not see
 ofe.
 leaf of ofe.

Owelitie ñkpu si anumanu natalum ofe, imakwale
 She shouts and says animals eat ofe, do you know
 ago, ñwam, enyi, ñwam, n' ato, ñwam, na ñwobunu, ñwam,
 leopard my son, elephant my son, bush cat my son, ram sheep my son,
 eji tasi ofem?
 they take eat all my ofe?

Ofuke nuku anumanu afu wëlpota nyuoluya
 One of the animals comes out to void excrement
 nsi siya: buliveya agafu agafu owelësiye,
 for her says let her eat it quick quick; she finishes eating,
 afoiya wëlubue ibu ãgadaga.
 her stomach gets big much.

Agadinwainye afu wẹkwaḅ akwá si imago, enyi, ñwam,
This old woman comes out, says, do you know my son elephant,
n'ato, ñwam, n'ago, ñwam na ñwebunu, ñwam ? owẹlue
bush cat my son, leopard my son, and ram my son ? she

n'onq, owẹgwa nwiya ife mẹluya nim'oifia.
reaches house tells her child(ren) things they do her inside bush.

Enyi wẹsiya k'ainyi ǵe ka mwalu anu mẹlu ife afu ;
Elephant tells her let us go that I know animal that does thing this ;

ka mu na naiya mẹ. Enyi na ñneya luo n'ẹbafu ;
let me and he do (something). Elephant and his mother reach there ;

enyi wẹluzobe nim'oifia, si nneya nya
elephant hides itself inside bush, says to his mother, that

ǵebe gekwu, ẹtu osi ẹku ; kaiya nqdo ifọlo ife
she will talk, as she talks (i.e., talked) ; that he sits to see what

egemẹlu. Nneya webido ǵuba si anu natalum ofe
they will do. His mother begins to ask says, animal that eats ofe

imago enyi, ñwam, n' ăto, ñwam, n'ago,
do you know elephant my son, and bush cow my son, and leopard
ñwam, na ñwẹbunu, ñwam. "Anu koroǵa, anu koroǵa ǵalala."
my son, and ram my son. (Animal sings).

Anumanu afu wẹlupota ẹtu ǵsi ẹme nyuo luya nsi ;
One animal comes out as she says they do he leave for her dung ;

siya : buliveya agafu agafu. Enyi welisi n'oifia pota
says to her eat it quick. Elephant from bush comes out

siya, ẹlineya anom ẹba ; anu afu wẹbwal'qsq.
says to her, do not eat I am here ; that animal runs away.

Enyi ẹoveya mwa ẹkudqroiya. Ato wẹǵe geǵe
Elephant runs after it, but cannot catch it. Bush cow goes watch

anumanu afu, ya n'ago ñwanneya. Nńẹfa soluwẹ ǵẹ wẹlńo
that animal, he and his brother leopard. Their mother follows them

ǵuba, anu talum ofe, imagwẹlu ato ñwam,
go, reaches, asking animal that eats ofe, do you know my son

n' ăgo, ñwam, na ñwebunu, ñwam. "Anu!koroǵa koroǵa ǵalala."
bush cow, leopard and ram.

Anu afu wẹlupota, nyuo lu n̄wainye afu nsi, siya
 The animal comes out, leaves for this woman dung, says
 buliveya agafu agafu. Ato n'ago nota n'oifia si n̄n̄fa
 to her take eat it quickly. Bush cow and leopard stay in bush,
 kul' ẹbafu ; emetukwaneya aka. Anumanu
 say to their mother, stay here ; don't take it in hands. The animal
 afu wẹbwalu qso. Ato n'ago wẹ̣obiya ; ago
 ran away. Bush cow and leopard run after it ; seven
 n'asa, mili n'asa, qbwanařifa. N̄n̄fa wẹkb̄q n̄kpu,
 farms seven waters, it runs from them. Their mother shouts,
 si : umum rapuluya ; k'qnaba, únugefu. Faw̄nata
 says : my sons, leave him ; let him go or you will be lost. They
 n'on̄q, faw̄ si n̄wẹbunu n̄n̄fa n' qbwanařa. N̄wẹbunu
 go home, say to ram that mother ran away. Ram says
 w̄sefa : na mūnwa bu ob̄le mwa naḡm̄je gafu anumanu afu.
 to them : that I am small, but I will go to see this animal.
 N̄wẹbunu, umunneya w̄mugaiya amu ; siya ifi n̄ke enyi
 Ram, her sons laugh at him ; say that which
 n'ap̄rq̄ imenwu, m' āto ap̄rq̄ imēnwu, m' āgo
 elephant could not do at all, but bush cow cannot do, but leopard
 ap̄rq̄ imēnwu, mwa n̄gīnwa, n̄webunu, sēle na gipol' ije.
 cannot do, but you, little ram, you say that you can go.
 N̄wẹbunu na n̄neya iele j̄ba ; faluo ẹbafu n̄wẹbunu
 Ram and mother go together ; they reach that place ram
 ba nim' oifia ; n̄neya webido j̄ba ajīja, si anu natam ofe.
 goes inside bush ; his mother begin to ask, says animal that
 eats ofe.

“mbamba anu koroja anukoroja jalala mbambwa.”

Anumanu afu w̄pota, nyuo lu n̄neya n̄wainye afu nsi ;
 Animal one comes out, voids for mother this excrement ;
 siya buliveya agafu agafu. N̄wẹbunu w̄si nim'oifia pota ;
 tells her eat it quickly quickly. Ram passes in bush, comes out ;
 w̄l' ummaiya n'aka, ̄covaiya ago n'asa, mili n'asa ;
 takes matchet in hand, follows it 7 farms, 7 waters ;

ago n'asa, mili n'asa; faweluo ododo mwq; nwebunu
7 farms, 7 waters; they reach land of mwq; ram

wečukudoiya, wel'ummaiya bwiya ísí, wetuoiya nenu;
catches him, take knife cuts his head, throws it up;

wenqolie wá ogugo; se, eè, eè, nwebunakq; nyegèle, nyegèle
he is glad, big joy; says ram, ee ram; big, big

nyegél' enyi.

man past elephant.

Umunneya wəlokwabaiya, si n'anumanu afu ebugweya;
His brothers cry for him, say to this animal has killed him;

mwa nwebunu nqlfdeleya izu asa n'uzq; qnataro.
but ram is still there 28 days on the road; he does not come back.

Nneya wenakwa nuku akwá maka n'waiya nwebunu. Mwa
His mother cries big cry for her son ram. But

famwara na nwebunu di ndò. Mwa ka eifolo faweno qnu
they do not know that ram is alive. But at dawn they hear a voice

nakbq, na si, eè, nwebunakq, nyegèle nyegèle nyegél' enyi,
that calls, which says ee ram, big, big big as elephant,

omqlune ife nyet' enyi, nyegèle, nyegèle nyegél' enyi;
he has just done thing past elephant, big big, big as elephant;

omqluno ife nyel' ato, nyegèle, nyegèle, nyegél' enyi;
he has just done thing past bush cow, big big, big as elephant;

omqluno ife nyel' ago, nyegèle, nyegèle, nyegél' enyi;
he has just done thing past leopard, big big, big as elephant;

nwa qkuma wesi: odi ka nwebunu neku oku;
yaws child says: it is like ram speaking big word;

mwa umunneya gwafaluya mbà; fawepaliya
but his brothers say to him, no; they carry him, they throw

topogaiya mbala, siya, inççetal' ainyi na
him outside, say to him, do you remind us they

nwebunu, nwanne nwurugo.
ram, my brother is dead.

Nwebunu welubata, kpq nneya na umunneya n' ebuem
Ram comes in, calls his mother and brother that I killed

onye n'emeli nnainyi, fawelenwqleva nuku anqli.
him who does (bad) to our mother, they are glad big joy.

Mw'emesia n'ikbazu umunneya wowoseveiya iwe, maka
Afterwards last of all brothers begin to get angry with him, because

n'qsili naiya melu ife nyegel' enyi, n'ato, n'ago ;
he says he has done thing past elephant, bush cow and leopard ;

fawesiya ngi nwantinti nwebunu akq, seke naii kalili
they say to him you little ram, say that you have surpassed

enyi, n'ato n'ago n'ike. Mak'ifeye fačopo
elephant, bush cow, leopard in strength. Because of this they drive

nwannefa, bu nwebunu si n'okulu oku alo, si onye
their brother ram, say that he talks forbidden word, says who

ofoloya, ya bweya ; onakulu okwalo.
sees him, kills him, he talks forbidden word.

Nwēbunu na umunneya wēdi n'ilo ; ya n'atolo,
Ram and brothers are enemies ; he and sheep

nwanneya ; mak'ifeye ago bw'atolo, obel' isi,
his sister ; because of it leopard kills sheep, he cuts off head,

tifue ; osi n'onene ainya tupu olibeya.
throws away ; he says she looks at him before he ate her.

CALABASH LEAF.

Ofuke nwainye bu aga, n'enwēre nwa ; onakw' akwá
One woman is sterile, and has not child ; she complains

naiya amutarq nwa. Owelūe ofumbqi k'ojjē
that she has no children. It reaches one day

n'omago ; qpota ; qfu ofu qmalīča qnò ábwò.
that she goes to farm ; she comes out ; she sees one nice calabash leaf.

Qsiya : biko, golumu nwa makana enwērem nwa
She says : please change child because I have not child.

Qwesiya naiya genyeya ofu iwu : yakpqbaiya,
She says that she will give her one law, call her name,

afa nwainye ; anqbul' efi ya ; akbqkwa naiya qno abwò,
woman, they kill cow for her ; if you call her calabash leaf,

akbatalu n'ago, n'obqsi qbuna igakp̄qm qno abwq
they collect on the farm, any day you call her calabash leaf,

akbata n'ago, ká nganà. Owesieya, ñwam,
they collect in farm, that I go home. She said to her, my child,

nwa ñk̄b̄q̄nutei afa, qno abwq akbatalu n'ago.
but I can't call you name calabash leaf that they collect in farm.

Osiya, ñwam, afaii gabo abogefi; n'ony'
She says, my child, your name will be young (?) cow; that anyone
qbuna amakb̄w' qnutei afa qn̄ abwq akbatalu n'ago site
can't call your name calabash leaf they collect in farm from
tata wegaba n'iru; n'onye qbuna gakb̄oyi afa qno abwq
to-day on go in front; that anyone that calls your name calabash
akbata n'ago, mbqsi afu k'agebw' onye afu.
leaf they collect in farm, on that day that they kill this one.

Qno abwq afu weseya qd̄emwa, ñn̄em, agam bu luyi nwa.
Calabash leaf that says to her all right, mother, I will be your child.

Ow̄elogo liya ñwa; ñwainy' afu ñwqliba anqli ow̄el̄enata
, She changed be child; this woman was glad; she goes

n'onoiya, w̄et' iwu, sifa: bia gafulu ñwam.
back to her house, gives them order, says, come look up child

Umu qruya nabq k'onyel' iwu afu siya: n'onye qbuna gakp̄o
Two slaves that she gives law then says to them, whoever

ñwa qno abwq akbatalu n'ago, n'agebwiya
calls my child calabash leaf that they collect in farm, he will be

mbosi afu. Faseya: nne ainyi, ainyi kw̄l ife
killed in that day. They say to her our mother we agree to this

ikulu. Ñwainye afu w̄el' Abogefi, tinyeya nim'onq,
thing you say. The woman took Abogefi, put her in house,

nebu ewu, nebu qkokq, w̄en̄esilie nli; on̄etuya
kills goat, kills fowl, takes for her to cook food; she calls her

Abogefi, nwam, kwa ototo ob̄ũe ofu nuku egu, w̄ele
Abogefi, my child, every morning she kills one big goat, takes

nēlisie nli. Abogefi nēli; ob̄ũte im̄elime ogw̄e ufie onakwq
cooks food. Abogefi eats; takes much camwood, she grinds and

n̄eru. Umuqr̄u w̄eḷe n̄ewu iwe, si : ainyinwa bu umu mwade,
 rubs it. The slaves get angry, say, we are (sons of) men,
 ẹlire ẹz' ife di nuñwa, mwa qno abw̄q akbata
 never eat good thing like this, but calabash leaf that they take in
 n'ago an̄ḷisi ife nine nnainyi ñw̄eḷu. Abogefi w̄eḷe wob'iwu,
 farm eats finish all things mother our has. Abogefi gets angry,
 si naiya gagwa nneya n' umu oru si naya n̄ḷisi ife nine
 says that she will tell her mother, that the slaves say she eats all
 nnefa ñw̄eḷu. Nneya w̄eḷeyq̄baiya, siya, ñwam, Ẃbwainyena
 their mother has. Her mother begs her says, my child don't mind
 ife fan̄ku makana ife nine ñke muñwa ñw̄eḷe bu ñkei;
 what they say because all things I have are thine;
 anana ñti if'umuoru neku.
 don't listen to what the slaves say.

Ife igeme bu qbulu in̄eno ka muñwa seḷe n'ḷisie ifenine
 What you do is if you hear that I say, you eat everything of
 nkemuñwa, mbwafu imal' qn̄q ḡezioku; osiya,
 mine, for this time you know it is true word; she says,
 n'ḷekwe n'umuoru gakp̄qkuya qno abw̄q akbata n'ago.
 perhaps slaves will call her calabash leaf they collect in farm.

Nneya siya ony'qbuna kp̄qluyi qno abw̄q
 Her mother says anyone that calls you calabash leaf
 akbata n'ago, ẹb̄epu ísí mbq̄siafu. Olũ ka ẹi
 they collect in the farm, his head is cut off that day. When day
 ẹf̄olo, nneya gwasiya umuiruya etu faḡesisilia nli, w̄e
 broke, her mother says to slaves now they go cook food, she goes
 j̄abe q̄lu; q̄lũziya k' agu gobaḷ' Abogefi; q̄kb̄q̄fa
 to work; it reaches time that hunger catches Abogefi; she calls
 but̄e nni, fasiya : qno abw̄q akbata
 them bring food, they say to her; calabash leaf that they collect
 n'ago inarelu n'q̄kb̄ql̄nto; ow̄eḷu kwaḷ,
 in the farm you do not reach kitchen; she begins to cry,
 ákwá, kwadeḷ on̄q; ofuke ñwannono anakb̄o afaiya
 prepares to go home to farm; one of the birds they call her name

Ezēntumuri, welibia si Abogefi : akwazin' ákwá ; čeli ka
Ezentumuri, comes says to Abogefi : don't cry again ; wait let your

nneyi nata q̄lu. Owekweya nakw' ákwá gainye
mother come back from work. She agrees, cries, till her mother

ka nneya natalu.

comes back.

Owēgwaya ife ñke umuiru gwaleya ; nneya wēdà n'ani
She tells her what slaves say to her ; her mother falls

wēkwab' ákwá āgadaga, wēsi, n'q̄bu ife, siya amui aro
down, begins to cry much, says, it is what she says I never bore
ñwa, mēliye ñka Owēli jid' umuiru nabq̄ afuymw

child, which does that to her. She takes the two slaves, but

Abogefi siya : nneya, q̄bqlona ibuq̄ fa, tōmaṅwe nya naḣekwe
Abogefi says : mother, if you kill them, I must go back

n'ago tōmaṅwe na nneya amutaiya buoiya ñwainye anq̄bul'
to farm, that her mother who bore her, calls her woman they kill

efi nnaiya amutaiya buoiya ñwainye q̄bulefi, tōmaṅwe, mwa
cow for, that her father who begot her, calls her woman they kill

ñwiru di n'onq̄ kp̄q̄loya q̄no abwo akbata
cow, but the slaves in the house call her calabash leaf that they

n'ago, tōmaṅwe ; akbataiya n'ago, tōmaṅwe, naiya naḣekwa
collect in field ; when they collect her in the farm that she must go

n'ago, tōmaṅwe ; akbatageya n'ago tōmaṅwe, naiya neḣekwe
back to the fields : if they don't collect her in fields, that she must

n'ago tōmaṅwe.

go back to the fields.

Nneya wēbu umuoru nabq̄ afu, bēf' isi, butēle
Her mother kills the two slaves, cuts off heads, carries

Abogefi ísiya ; yawēli isifa mē ife nzq̄kwasi
to Abogefi says to her ; take heads of them that do this as stool for

uḣwū. mw' Abogefi nakwaliti ákwá, si naiya gana n'ago
feet ; But Abogefi goes on crying, says she will go back to
fields,

nneya dà n'ani naiyoya, siya : ñwam, q̄bu ḡl̄ni
her mother falls down, begs her, says, my child, what do you

ñwantinti k'olñe n'èbe qk̄batal' qno abwq
 left small, then she reaches place she collects the calabash leaf ;
 owēfoya k'qnabia, okw' ákwá siya, nnēmu, ñwannem,
 she sees it that it comes, she cries says, my mother, my child,
 nnēm amutam, k̄p̄qm ñwainye anēbulefi, ʔomangwe,
 my mother bore me, calls me woman they kill cow for,
 nnaiya amutam, ʔomangwe, k̄p̄qm ñwainye anēbulefi
 my father who begot me, calls me woman they kill
 ʔomangwe ; mwa ñworu no n'onq ak̄p̄qm qno abwq ak̄batalu
 cow for ; but slave that is in house calls me calabash leaf they
 n'ago, ʔomangwe ; ak̄batalu n'ago, ʔomangwe ana jem n'ago
 collect in the field ; if they collect me in the field I go back
 ʔomangwe.
 to the field.

Nneya ʔora ok̄baiya toqluya ; qbwanaŕeya ;
 Her mother threw down her basket and fell upon her. She runs away ;
 omēʔu abwo aru ; ogql' abwq nneya akw'
 she touches calabash leaf ; she changes to calabash leaf ; her mother
 ákwá āgadaba ; wēbēli ákwá, na ; olñe onq buē umuiru
 cries much ; she cries and goes home ; she reaches house kills
 etq afu wēkwaba ñwaiya imēlim' aro mw'afq̄rq̄zeyā
 slaves three those ; cries for her child many years, but never sees her
 qzq.
 again.

ÁYA MÀKÀ NDI UMUCUKU NÀ OKA.

WAR OF UMUCUKU AND OKA.

Ólulu aro afu, ézē ndi Umučuku wējē gote ndi
 It reached the year the King of Umučuku took hired the
 Abēliba ; siēfa k̄ā-biafa biabue aya n'Qka Qka
 Abeliba ; says that they come bring war to Oka. Oka
 wēle toča onq n'ēn' osisi ; fawele wēēbe ifē, točal
 built houses on the trees ; to keep they built for
 umwazi kugofa n' en'osisi.
 children carry them up trees.
 (9851)

Owēlūe ka fabialufa; ɛwēfa nqta n'enu osisi; fa wēle
It reached that they came, they sit on trees,

bwab' ébwé buefa qkōtō mwadu. Owēmēsia
fire guns kill many men. After they run

fawēbwāfusia k'āgo gubalofa. Ewēlēfa čita ji na qka,
about; hunger catches them. They take collect a few yams,
wēroba ka falie wēluñw' ikè wājigano qgo.
roast to eat to restore strength to continue war.

Olūe ka bialu, k' ēliē ji ndi bainye wēlidà
It reached that they eat yams, our people came
n'enu, wēlēčobafa wēl' umma buēfa
down from top, take pursue them; take machet cut them;
fawēčobafa fabwasasie n'oifia.
take chase them; they run scatter, into bush.

Ndi bainyi čičali jifa, čobaziāfa ka fabwefa
Our people loot all their yams, run after them to kill
mwa fafqrqzefa; ɛwēlibia si k'ainyi alidēte
but do not see them again; they take come tell us to
n'enu, na anačagofa ainyi wēledētebe n'enu
come down, that they have all gone; we take come down, go
webia bučięlu n'eka ainyi bi nabuo.
back stay where we go before.

Ŋnànnà očiēmu siwēbá n'onqnga. Aro n'esi
Great grandfather my comes to enter prison. Six years ago my
galaga nnamu gwēlum ka nnànnam očiēmu siwēbata n'onqnga.
father told me how my great grandfather says he came to enter prison.

Qsiya n'qbu k'osiwēje; Ofuke nwainye afu n'wēle qkoko
He says him how he passes go; a certain woman had fowls
ili netō; Ŋwannannam očiē wēfuga n'ilo; nkwō wēbulu
thirteen; so of great grandfather went out; kite carried away
ofu qkoko nke zolono.
the one fowl with chickens.

Owēle rua nkwō k' qnqbu qkoko; di nwainya
He takes shout kite that it carries away fowl; husband of woman

wẹlefota, jide nya, bu ñwata ; owẹsi n'ozulu nori ; owelije
comes out, catches him small boy ; says that he stole, took go

gawunieleya ego n'onq ikbẹ. Onye police welibia
summons him with money in the court. A court messenger came

jideya ; oluo obqsiná owelibia n'onq ikbe ; ẹwẹluwekbẹlofa
and caught him ; next day he went to court ; they judged them ;

olufe k' akbẹkbećelufa ; okbẹbuluya ;
it reached that they have judged them ; he beat him ;

di ñwainye ẹkbẹbuluya fawneyeye aro isi
husband of the woman beat him ; they give him six years

n'onqnga. Nnannamoćiemu wẹju, si kaiya jẹbe n'onqnga ;
in prison. Great grandfather asked says that he goes to prison ;

owẹjẹbe n'onqnga ; nya si ñwaya nyanaba
he goes to prison ; that he says his son that he goes away ;

obā n'onqnga ; qnq n'onqnga sọsọ ofú onwa ; owẹluñwuru.
he goes to prison ; he lives in prison only one month ; he died.

“LITTLE RED RIDING HOOD.”

Ofuke ñwatakele, nneya nafqrq n'ainya, mwa nneoćiye

One boy his mother loves him ; but his grandmother
afukalieya n'ainya. Olu ofu obqsi nneyoćiye wekb otalíya
loves him more. One day grandmother bought for him

qgqdq n'qkqtq ife ogige jẹkwẹbe aru. Aru weñwúba
cloth and all things he will put on body. Body fell sick

ńneoćieya ; nneya wẹgonyeya ife ogakpaǵelu
for grandmother ; his mother bought him things which he will

ńneoćie ; ofugā n'ẹzi ; ya na anu
carry go to grandmother ; he goes out on road ; he and bush

Oifia zù ; owẹ juoiya kẹd' ẹbe iǵi. Owẹsiya
animal meet ; it asks him where he is going. He says he is going

nayakpaǵe ńneoćieya ife. N'aru adẹroiya mmwa ;
to his grandmother, take things. Body is not for her good ;

owẹjuoiya kẹd' ẹbe qbu ; owẹsi naiya bu n'azu oifia
it asks him where she is ; he says that she is behind bush where
n'ẹbe nẹku ósìsì kwu.

big tree stood.

(9851)

Anụ oifia wẹvulūya ụzọ ; lue n'ẹbe
 Bush beast went before him ; reaches place where
 nneyoćie bu.
 grandmother was.

Owẹsiya : imedaga ? owejua odone,
 He said to her, "how are you?" she asked who he is,
 Owesiya na muñwa bu ofu fanamu amu.* Owẹbinite
 he says "I am the one they laugh at." She gets up
 n'ẹbe odine ; wẹmẹye ụzọ ; anụ oifia wabwata
 from where she is lying ; opens door ; bush beast comes in and
 bue nneoćie.
 kills grandmother.

Ofu fanamu amu bia, ofu ụzọ ye oye, owẹsia : nneoćie
 The one they laugh at comes, finds door open, says, "grandmother :
 imedaga ? Ogeri onọ. Owẹbata n'im' qno ;
 how are you ?" She doesn't open mouth. He goes inside house ;
 osiya : inqkwofu ndò ? iji wẹdinęlu dika onye nwul'anwu.
 he says : "are you alive ? you lie down like a dead person."

Ogeri onọ. Anụ oifia wẹsi n'agiga ẹbe ụzọ
 She does not open mouth. Bush beast comes out from side where
 eye eye ; wẹbia kaya noya ; owèbè kw' ákwá.
 door opens ; comes to swallow him ; he begins to cry.

Nnaya nagābuge wẹfuziya k'onẹbẹ ákwá. Owẹbata,
 His father was passing and saw that he is crying. He comes in,
 pal'ẹbwé, qpa, wẹbabue anụ oifia wẹzqputa ñwaya.
 takes gun and shoots bush beast to save his son.

NNAMU GWẸLUM.
 FATHER MY TOLD ME.

Qsi na fan' qgò Anugo ; fawec̣fuga.
 He says that they had fight with Anugo ; they drove them away.
 Ofu onye wẹnq nenu, si ya naya agarq abwa qsò ;
 One man was on top, says that he will not run ;

* Clearly a misunderstanding of the English story.

fawēbuyatuoya, wēbul' ísí. Qka wēke anafa
 they kill him, they cut off his hand. Oka takes their land
 wēnako jì.
 to plant yams.

ASSAULT ON A WOMAN.

Ākokq maka ñwainye dimē jēbe n' omago ; ndi olu bweya.
 Story about woman pregnant going to farm ; criminals kill her.

Ofumbwafo ka ñwainye diñē jēbeli omago. Qsi kaya
 One day a pregnant woman went to farm. She says that
 jē ngwa, n' añwu gačā bueya. Oluzīe n'qmago
 she goes quickly, that sun will beat her. She reached farm
 ébè qkqlu jì ; ofu nēku diñkpā nabq ; ka fa nēwu
 where she planted yams ; she sees big men two ; that they dig
 jīye ; qtie ñkpu ; obu kan unu nēgučē jīm ? egñe
 her yams ; she shouts ; it is you who dig up my yams ? they dig
 obaǝi n'asa. ò ó ; nay' amwara na ob' unu nēgučē
 seven rows. Oh, oh ; that she does not know that it is you who dig
 jīye. Nkēna wēkpēbeluya ilo ; biko, ekofutakwana.
 her yams. One of them begged her ; please, don't talk out.

Ókwie. Nkēna wēsi naiya gabakbo fa mwa.
 She agrees. The other says that she will report them nevertheless.

Wēwēli umma, bube ñwainya ube umma n'ābwa n'
 They take matchet, cut woman with matchet on jaw and
 ākoko.
 side.

Ñwainye wēkbqro ; edēfa na ñwūrgo ; nkēna wēbia
 Woman bends and falls ; they think she is dead ; one comes
 doloya ife owo n'onu, wēbwāla.
 and looses her necklet, runs away.

Anqkqta ñwainye wēbinite, wēbwanaba n' onq ; qfuga
 After a time woman rises up and goes home ; she reaches
 nēbwēle onq, qdā' n'ūzo, mmē kočičenya ainya.
 near home, she falls on road, blood covers her eyes.

Ndi bẹfa wẹtie nkpu ; umu okolobia wẹbia, paleya
 Her people shout ; young men come, carry
 naba n'onq ; wẹ jubaiya qdino mẹlei ? Owẹsifa
 her into house ; ask " what is the matter with you ? " She tells them
 nia jẹlu omago ẹbe nya kọko ji ; Oofotazia,
 that she went to farm where she planted yams ; she comes there,
 fẹ nẹku dińpa nabq ka farul' ani negu jive ; nya
 sees big men two, that they stoop to dig her yams ; she
 juqfa od'ẹnwe ji fa nẹgu.
 asks them who owns the yams they dig.

Ndi bẹfa wẹjuoiya imakwalẹfa ; qsifa na
 Her people ask her " do you know them ? " she says that
 ya mwalufa n' ainya, mwa na amorakwam Ẹfafa.
 she knows them by eye, but that she does not know their names.

Ẹwẹjuoiya kede ndi ẹbe qbo ; qsifa na qbu ndi
 They ask her where they came from ; she says that it is people of
 Ifite Nibo. Ẹwẹduluya n'iru ony' oičá ; ẹwẹjide
 Ivite Nibo. They accompany her, go before white man ; they
 ndi ẹif Ifite Nibo ; ẹwẹsi ka fa ẹqba ndi bulu mwade.
 arrest chief of Ivite Nibo ; they say they look for those who killed
 person.

ĀGABA NAČU NTA.

LION GOES HUNTING.

Ofumbqsiafu k'āgaba naču nta, ikè gučaya,
 One day lion goes hunting, strength fails him,
 omakbulu na ndò ; qlar' qla ; oke nākwasiya ; owẹtẹtẹ ;
 it rests in shade ; it sleeps ; rat climbed up it ; it wakes ;
 ojid' ọke k' obueya ; ofu anu oifia siya :
 it takes rat to kill it ; a bush animal says :
 biko, rapu oke ; owerapu oke ; āgaba jẹb
 " please let rat go " ; he lets rat go ; lion goes
 ụzo ; obó wẹmadoya ; onaba mbà ka ya foa ; oke
 other road ; net takes it ; it tries to get out ; rat

Ñke neri ago wesiŋa nya ganeri ago ; ibeŋa weŋeweŋe.
 Leopard man says that he will turn leopard ; his people go away.

Oluo ubosi qoŋ oweŋeŋe nwatakeŋe na n'ola.
 Another day he watches small boy that goes to sleeping place.

Oweŋluo ka nwatakeŋe afu naŋe ola n' anase.
 It reaches that boy then goes to sleep in evening.

Ago wesi n' eboŋŋo dākpoŋa nwatakeŋe webuonye.
 Leopard passes where he was jumps on boy, kills him.

Nneya na nnaya weke qgo ; weŋeku onye neri ago ;
 Mother and father prepare war ; go to house of leopard man ;
 nnaiya wepal' ekwè n' umma ; nneya wepala mbwa'.
 his father takes gun and matchet ; his mother takes quarterstaff.

Eweŋa jeluŋe bonye neri ago ; nna nwatakeŋe
 They go reach house of leopard man ; father of the boy
 webwanye ebwè ; onye neri ago webaŋpota kaya dākbo
 fires at him ; leopard man comes out to jump on

nna nwatakeŋe. Nneya we palu mbwa kugwo
 boy's father. Boy's mother takes staff and breaks

onye neri ago isi ; oweŋdà. Nna nwatakeŋe weŋlu umma,
 leopard man's head ; he falls. Boy's father takes his matchet,

webwanya n' afu ; onye neri ago weŋijia kaiŋa niri ;
 cuts it in belly ; leopard man struggles to get up ;

nna nwatakeŋe pal' ebwè weŋu onye neri ago n' imi ;
 boy's father takes gun and hits leopard man on nose ;

oweŋdà nwuru. Nne nwatakeŋe na nnaya weŋeku umunafa.
 he falls dead. Boy's mother and father go call their family.

Umunnaiya webia pale onye neri ago weŋeniyeyā.

His family come take leopard man, go bury him.

TORTOISE AND THE BLIND MAN.

Mbè n' ebwèŋe iyale jebe ofu nwoke bulu isi, ya na
 Tortoise and cock together go to one man who is blind, he and
 nwunyeŋa. Mbè weŋofofa ka faneli nli ; oweŋi ebwèŋe,
 his wife. Tortoise sees them that they eat ; he says to the cock,

k' ainyi jẹ ganatafa nli ; mwa ɲgi, amukwana ;
 "let us go and take their food ; but you," "don't you laugh ;"

ẹbweṇe welukweya. Fawe jẹlue ; disi sulu, ɲwunyisi
 cock agreed. They reach ; husband blind takes, blind woman

sulu, ɲbè sulu, ẹbweṇe sulu, nlifa wegusifa. Disi na
 takes, tortoise takes, cock takes, their food finishes. Husband and

ɲwunyisi welenob' ogo ; disi si ɲwunyeya, obu ɲginwa
 wife fight ; the husband says to his wife, "is it you eats

lisili nli ainyi nine ? ɲwunyisi si disi, obu ɲgi
 finish food, our all ?" Blind wife says to blind husband, "is it you

ɲwa lisili.
 that eats finish ?"

Fawelusili nli qzq, sisiya bubute, falibe.

They take cook food other, finish it, carry it out, eat it.

Ṣbèku si ẹbweṇe, k'ainyi jẹ, na fa akwadẹbẹgo ilili. Ṣbè
 Tortoise says to cock, "let us go, they prepare to eat." Tortoise

si : ẹbweṇe, mwa ɲgi amukwon' amu mwa nobafa ogo.
 says : to cock, "but don't you laugh when they fight."

Disi sulu, ɲwunyisi sulu, ɲbe sulu ẹbweṇe sulu, nli
 Blind husband takes, wife takes, tortoise takes, cock takes food

gusiya fa wẹnoba ogo ; disi si ɲwunyeya, obu ɲginwa
 finishes, they begin go fight ; husband says to his wife, "is it you knows

mwale ife neme nni ainyi ; ɲwunyisi siya n' amwaram,
 what is done to our food ; the wife says to him,

ifé mɛluya. Ẹbweṇe wẹmuḽ amu, ɲbè

"I don't know what is done with it." Cock laughs, tortoise

bwal' qsq, mwa disi sẹle : onye namu amu ? Popamṗa,
 runs away, but husband says : "who laughs ?" Carry,

pawatagi nà mbala bẹm ; popamṗa palu ɲbè n' ẹbweṇe
 carry you to court outside my house ; carry carries tortoise and cock

bata n' im' oguge. Disi wẹjukwasi qzq, si onye namu amu
 into compound. Husband asks again, say who laughs

popamṗa, pagobe gi nẹnu ɲku ; opagobe ɲbè n' ẹbweṇe.
 "carry," carry you up on oil palm ; it carries tortoise and cock.

Mbè wẹsiya : obu muñwa mbè ; yapadatamu ; disi siya :
Tortoise says : it is I tortoise ; carry me down ; husband says :

onye nẹku ifenu, imigi n' ainya kwačite ; owẹpadatagi,
"who talks that thing, your nose and eyes shut ; he carries you down,

owẹpadatambé. Mbè siya : n' ife igemeya
he carries tortoise down." Tortoise says : "what you (can) do (that) will

gewuteya, bu ya tunieya ẹnu n' ani ọkbońko ; yaťokwanaiya
hurt him, it is throwing him up on dry ground ; don't throw him

n' ani idemili. Owẹkweya ; owẹbulu mbè gaba nikbelẹ mịli
on wet ground." He agrees ; he carries tortoise to waterside,

ligol' ẹnu, toraiya n'ani nime mili ; Mbè wẹledà m'ónwuro ;
climbs up, throws him down in water ; tortoise falls but does not die ;

olu ka ẹmesia mbè pota, ịe gawaroya,
it reaches that afterwards tortoise comes out, goes and washes,

pota ẹnugu, wẹle qdoya, ofwọ, si naiya nata.
comes out on hill, takes his horn, blows, says that he is going back.

Disi wẹlenu k'qnu mbè nàř, si : onye nẹku ifenu ;
Husband hears noise tortoise sounds, says : who says this thing ;

popampà, palu mbè panataye bẹm. Popampà palu mbè
carry, carry him to my house. Carry takes tortoise

lue na bẹ disi. Disi kwẹsi mbè, okwa ńgi ?
reach house of husband. Husband says to tortoise, is it you ?

Osi, n' atoyi n' ăni ọkbońko mwa ngi ńnwura
He says, when they throw you on dry ground you will not die,

mwa atoyi n' ani mili iganwuru.
but if they throw you on wet ground you will die.

Owẹsiya imigi n'ainya gakpočite gainye n'izu asa ;
He says your nose and eyes are shut reach weeks seven ;

imiya n'ainya gakpočite, gainye n'izu asa. Mbè ẹlir' if' ẹbuna
his nose and eyes are shut for seven weeks. Tortoise ate nothing

mwa qfor' uzo, izu asa welu, ọsi mbè
but did not see road, seven weeks reach, he says to tortoise,

popampà si nẹnu igwẹle ịoraii n'ani ; na igarańwu.
carry from up in sky, throw you to earth ; you will not die.

musigi kpqlo nuku ewu dime bue ;	musiyi nkqboa
I say to you take big goat pregnant kill ;	I say to you second time,
wel'qkba, wqlu nkqta, bia.	Na qbwene bulisim,
take basket, take round basket, come.	The cock kills me finish,
nibe nibe.	Iwqlu sue onq bainyi bue ofu ewu
piece by piece.	You take burn our house, kill the one

ainyi ñwèlu, kwakql' ife nine ainyi ñwèlu, bu nẹbẹnneyi
goat we have, collect everything that we have, carry to your
mother's house,

inaganata wel'qkba, wèlu ñkẹta, kponto
you come back take basket, take round basket, ashes of
onqbainyi, ipatalum. Ejimu nto gẹmẹgini ?
our house, you carry to me. What do I take ashes to do ?

Ñwunyeya siya : gineka inačo bẹ disi na ñwunyisi ?
wife says : what do you want in the house of the husband and
wife ?

ga na ẹbwẹne kpakọ ; ẹbwẹne wẹgqbueyi ; obu ga
you and cock arrange ; cock deceives and kills you ; you are

inago ; owèlu qkba na nkẹta, ọtọtokọ m̀bè
cunning ; she takes basket, round basket, picks out tortoise

wẹbuluya na nal' onọ bulu m̀bè
and puts him together carries him and goes home, carries tortoise

tqboiya n'onọ ẹb osul' qko, m̀bè nàkwa ákwá ;
and puts him down in the house where she has fire ; tortoise cries ;

Ñwunyeya wẹrapu m̀bè, bwanaba bẹnniya,
his wife leaves tortoise, runs away to her mother's house

m̀bé wẹnwuru.
tortoise dies.

SPEECH.

Ofu mbiale mu, Onyẹso, ñw' Ẹzẹnri,
It is I who come, Onyeso, son of the Ezenri,
nnam bv' ẹzẹ, mwẹbu ícì nefug' ẹzẹ,
my father was chief, I got Ici marks before I got teeth,

izu' linenọ ñw' ẹzè fu ẹze
at fourteen weeks the son of the king has teeth, but if

m'obug' ícì, ofu ẹzẹ, obulu nsọ, ẹtufuenya.
without marks, teeth come out, it is forbidden, they throw him away.

Kẹnekanẹra ndi mẹlu ñkpoto ñw' ẹz' agaba n'ododoñwa
Every town that makes noise son of the king goes to that country,

węšia :	bięme,	mw' abwana :
and says :	don't do wrong,	don't make war,
anunqgo ;	oka n'w' ęzè neme.	Ainyi jibulu
don't fight ;	so son of the king does.	We are wearers
ony' ago ;	ife sil' ikè n'obodo,	obolia bwona
of leopard skins ;	anything violent in the town,	it is if
ainyi bu umu ęzè	ęje dokweya ;	qbia ka
we are sons of kings	for us to go and settle it ;	when the
Govęment	ęji pota ęwęle n'wele Ibo nine ;	ainyi węsi
Government	comes they take and get all Ibo ;	we say to all

Ibo n' ife ainyi nęli k'ani qdąkbu n' ainyi ;
 Ibo the thing we eat that the land may be good for us ;
 ainyi bu Nri n' isí ani Ibo nine ; n' obu ainyi bu ony' isi
 we are Nri, head of the land, all Ibo ; we are head of
 n'obulu nine nęa ; enugovęment welubia ainyi
 the people, all towns ; when the world of Government
 węnęnej obodo mębia.
 came we mind them and the town spoils.

TORTOISE AND HORNBILL.

Mbè nwanęa	nńapia iyi,	jęb'
Tortoise son of Anęa	and hornbill together,	go to
qkù, ękb at 'akų		Mbè węsi
collect property, to take palm nuts.		Tortoise says to
apia : biko n'wannęm,	tinyęm na nkuyi,	węfęlu,
hornbill, "please, brother,	put me on your wing,	fly,
bę nęnu nku.	Munwa gainyab'a,	ainyi
perch on palm tree.	I will hang bag,	we will
ęętinye akų nimeya ;	apia wękweya	wętinye nńbè na
put nuts inside ; "	hornbill agrees,	puts tortoise on his
nkuya,	węfęlu,	bę nęnu nku.
wing,	flies,	alights on palm tree.

Onakbat' akų onenye nńbè ; onakbat' akų, onenye nńbè.
 He takes nuts, gives to Tortoise.

Mbè si n' ogele akb'a oinya, n̄w̄el' akū, nata,
 Tortoise from hole of bag he hanga, takes nuts, eats,
 mw' apia amwana; apia anakbata akū nenye
 but hornbill does not know; hornbill takes nuts, gives
 mbè; ow̄em̄ek̄ete; apia juba mbè, siya
 to tortoise; he goes on; hornbill asks tortoise, says
 akb' afu ojunurq mbè siya, n' qkaJurq,
 this bag, is it not full? tortoise says, it is not full,
 apia kweya, nakbata akū, nenye mbè.
 hornbill agrees, takes nuts, gives to tortoise.

Emesia ka ikè aḡlu apia osi mbè
 After strength finishes for hornbill, he says to tortoise,
 wete akb' āfu, ka nn̄ene mbè w̄etinyeya
 but bring this bag, let me see; tortoise takes
 akbā, on̄ene w̄efu, n' akū ad̄erq n' akbā n̄can̄cā.
 gives him bag, he looks, sees that nuts are not there in bag at all.
 Ow̄e juba mbè, siya k̄ede akū nn̄enyegi?
 He asks tortoise, says, where are nuts I give you?
 mbè siya naiya amwara mbw' oke ji w̄elu b̄epu akbā.
 Tortoise says he does not know when rat took, cut bag.

Inakbat' akū nenyem, anam ̄etinye nim' akbā, amwaram
 You collect nuts, give me, I put them in bag, I do not

n' akū adafusia; apia siya n' qbu asi
 know that nuts all fall out; hornbill says, it is a lie,
 na ngin̄wa bu mbè, mwale if̄e m̄el' akū; ow̄ele
 that you, tortoise, know about nuts; he takes

tora mbè mbè dā na nime' orimili; Mb̄eku w̄en̄ek̄et'
 throws tortoise down, tortoise falls in middle of river; tortoise looks;

ainya omar' ife ̄ḡeme w̄eputa ow̄ek̄b̄ok̄ qba
 does not know what he will do to come out, he calls many

umwazū, sifa n' obulu na fa ̄bugonye n̄nu ani, naiya
 fish, says to them, if they carry him on land, he will

ḡegosifa ofuke omalīcā ̄gu nyamutalu ow̄esi k'
 show them one nice song (dance) that he learns; he says

unu nyẹ́ ńtì etu nya gẹ̀sẹ̀gu, fawẹ̀siya, yaguq ka fanu
listen how he will sing, they say, sing let them hear
mbẹ̀ku wẹ̀gwosi; umwazụ bwanu imulimu bwa.
tortoise sings fish run together run.

Umwazụ nine di n'orimili welobwakqba fabugo ńbè nẹnu
Fish in all river run together, they carry tortoise on
ani; olu ka fa bugotẹ̀siliya osifa kb'kqba afia, nẹku
land; when they carry him finish, he says to them, collect grass, bundle
uku afia, fawekweya fakb'abqba afia dika k' osigwafa
big of grass, they agree, collect grass as he tells them.

Mbè wẹsifa: unu nine baie n'im' akẹlẹka; fawekweya
Tortoise tells them, you all go in grass, they agree; He

Owogobalofa egu, si: Umwazụ bwa n'imulimu, bwa; umwazụ
sings to them, says, Fish run together, come; fish
nine webwakqba nim' afia. Mbẹku wẹwẹle ọko sunye
all run together in grass. Tortoise takes fire, puts

nim' akẹlẹka; ọko wẹwbabusiya umwazụ nine; qbu sq ofu, evi
fire in grass, fire burns, kills fish, all only one evi passes
si n' ọko bwabana mili; ofu k' aja si n' ọko bwapota
from fire, runs into water; one aja passes from fire, comes

bwaba na mili; qbu n' qfo k' umwazụ nine diẹe iẹe siwẹlu
out, runs to water; it is thus that fish all different take,

bwaputaneya ofu ofu, wẹmoba azụ qzq welum' oba nim' mili ori
run out one by one, take to bear other fish in water.

Mwa ńbè lolo k'azụ nine gusiya mw' agurq
But tortoise thinks that fish all are finished, but they are not;

obu n' qfo ka ńbè nāpia siwẹlu ji ọkō n'orimili.
it is thus that tortoise and hornbill go take property in river.

Mbè welukbokobe umwazụ nine k' abanwursi; okbonyẹfa
Tortoise takes to collect heap of all fish that died; he puts
n'akba; owẹl' ofuk' udu nyujuoiya ẹrò kwučiye, kẹkwiya
them in bag; he takes only one pot, fills it with fat, shuts it, ties it
nẹnu akba, wẹpalu, naba, mwa if' Ọlọlù wẹnyuju ẹrò n' udu
on bag, takes carry, goes home, but why he thinks take fill pot

bu qbulu na ozu anumanu n'uzo; fa juaiya: mbè, obugini
with fat, is if he meets animals on road; they ask him: tortoise, what do

ka ibu? owesifa n' qbu ozu nwadqra
you carry? he tells them that it is the body of person's daughter,
nwuru mbwèderi ka ajebutè. Qsiya gwaziafa nqfo, nia
who died long ago that he carries. He says if he tells them so, that
wèl' a akaiya, kwuyèp udu àrò, osie umanumanu; abwal' qsq
he takes his hand, opens pot of fat, it smells (for) animals; they run

siya n'; qbu ezie. Owèpota n'uzo zu ato
away, say it is true. He comes out on the road and meets a bush cow;
ato jubaiya mbè qbu gini k'ibu n'akb'a; osiya naiya jelu
the bush cow asks tortoise what he has in his bag; he says he is

gèbute ozu nwadqra nwuru gèderi;
carrying the body of a woman of the people who died long ago;

inqro k' onesi qsiya bu ato
don't you notice that it smells? he says to him, he is bush cow,

naiya nqro; mbè tiny' aka n' isiya
he does not perceive it; the tortoise takes his hand and puts on his

kwupu udu àrò; owesiya, ato wesiya, qbu ezie,
head and opens the pot of fat; he smells, the bush cow says, it is true,

ato webwab qsq bwab oifia. Mbè gaba pota zu
the bush cow runs, runs into the bush. Tortoise goes on and meets an

enyi; enyi siya, akataka, qbu gini k' ibu?
elephant; the elephant says, big man, what are you carrying?

qsiya naiya jelu gèbute ozu nwadqra nke nwuru mbweri
he says he is carrying the body of a daughter of the people who died
long ago;

enyi wesiya gosim akba, ka, nnene mbè siya
the elephant says to him, show the bag, let me see, the tortoise says,

inqro k'onesi? owetiny'aka n' isiya kwupu
don't you notice that it smells? he puts his hand on his head, opens

udu àrò osiye Enyi bwab oifia, siya
he pot of fat and smells it; the elephant runs into the bush, says

akataka, pale jebe qbu ezie; mbè wèlegaba
big man, carry it and go, it is true; tortoise takes it and goes on.

Opotakwasi n' uzo ozu ago, ago siya
He comes out on the road and meets leopard, leopard says to him

"ony' uku n'qra ogini k'ibu?" mbè siya
"big man of the people, what are you carrying?" Tortoise says

naiya bu ozu nwadqra nke nwulu mbwèri.
to him it is the corpse of a woman of the people who died long ago.

Inqro k' onesi? qtiny' aka n' isiye, okwuyèpu, osiye
Don't you smell? he puts his hand on his head, opens, smells

ago siya "ony' uku n' qra qbu èzie
and the leopard says to him, "big man of the people, it is true,

mw' anagam esoyi gejeniya. Mbè siya ngi, ago,
but I follow you, go and bury it." Tortoise says to him, you, leopard,

nèbu efi n' ato, si na ngi gesum gejeni ozu
kill cow and bush cow, say that you will follow me, go bury corpse

nwadqra n' esisi; qsiya naiya gesoya
of woman of the people that smells; he (leopard) says he will follow
him,

gejenije, mwaka na qbu ada ainyi nine. Mbè siya qdèmwà.
bury her, because it is daughter of all of us. Tortoise says all right.

Owèsi ago èlùm n' èbe ka nje jenyuo nsi
He says to the leopard, wait here, let me go and defaecate;

owèlue nim' oifia nyuo nsi wèlu ñkpql' ose oiça
he reaches inside bush and defaecates, takes one seed of pepper white

tukwèsi nènụ nsi.
pins it on dung.

Ago wèlukb oiya mbè, mbè; ñkpql' ose
Leopard calls to him, tortoise, tortoise; pepper seed

siya, kainyusi nsi ka mbia.
says to him, let me finish defaecating let me come.

Ago kweya qdìmwa; qdokata ñwantinti oge okbòiya,
Leopard agrees all right; he waits a little time, calls him

mbè, mbè, ozaiya, siya kainyusi nsi, ka mbia;
tortoise, tortoise, it shouts let me defaecate, wait;

ago kweya, qdìmwa; qdèrega ñwantinti oge okbòiya,
leopard agrees, all right; he waits a little, calls him,

ínbè, ínbè, osiya kainyusiya nsi, bia; iwe wẹwo
tortoise, tortoise, he says let me defaecate, come; anger takes
ago.

Ago wẹba nim' oifia, wẹfu na ín bẹ
leopard. Leopard goes into the bush, sees that tortoise
anqrqzi nẹbafu. Owẹlubwa qsq jẹ bẹ ín bẹ; duo
is not there. He runs, goes to home of tortoise, is just

ín bẹ sisie nli, butẹ k' olibẹ; ago wẹlubata
finishing cooking chop, carries it out to eat; the leopard comes and

wẹsiya, ony' uku n' qra ọkwamu k' ilāfulu
says to him, "big man of the people it is I that you deceive."

Íbẹ tuoya, "ago, ñw' oli na mmē"; osiya
Tortoise answers, "leopard, child of eating with blood"; he says to

ago n' ikbe amam. Bia gẹnlibẹ nli. Ago wẹkweya,
leopard that judgment catches me. Come eat chop. Leopard agrees,

wẹbia bulu ín bẹ, tinye n' okbulu ikwe, nod' ani nẹnuya,
comes carries tortoise, puts under mortar, sits down on him,

wẹlenẹli nli.

eats chop.

Íbẹ nọkata, si, Mu, ín bẹ, ñwanega,
Tortoise stays long, says, I, tortoise, son of Anega,

sisili nli nẹli; ago owulu, ñw' oli na mmē,
cook food I shall eat; leopard (son of) cotton; child that eats with blood,

wẹlubata bulu muñwa, ín bẹ, ñwanega, wel' ikwe,
he comes and carries me, tortoise, son of Anega, takes mortar,

kpudom, nol' ana nẹnoya; olilide anu lisiye okpugo ikwe,
covers me, sit down on it; after he eats meat finish he opens mortar,

ẹql' ọkbokbo, wẹlẹm, wẹl' akpopu nli tilim.
takes bones, puts for me, takes pieces of food puts for me.

Ago wẹjuoiya, akataka, ñwanega, odu nk' inẹku?
Leopard asks him, son of Anega, what are you saying?

Qsiya, nnam, ago, ñwa oli na mmē,
He says to him, my father, leopard child that eats blood,

ẹkwurqm if' obuna, asim n' ọkb okbo azu inyelim
I do not say anything, I say that bones of fish that you put for me

nasqm osq. Dalu, nnam, inẹke.
are sweet for me. Thank you, my father, you do much.

Qbu nqfo ka mbè lolu kaiya wɛlafña ago, mw' ago

It is what tortoise thinks that he takes deceive leopard, but leopard

mwale ife mbè nɛlo.

knows what tortoise thinks.

MBĒKU NA ỌGỌYA.

(TORTOISE AND HIS FATHER-IN-LAW.)

Mbĕku ȝelo ákwá bɔgoya olue of umbɔse

Tortoise goes to cry in father-in-law's place ; it reaches one day

ka mbĕku nakwadɛbe iȝe nakwa bɔgɔiya

that tortoise gets ready to go and cry in house of father-in-law ;

owɛnu k'ofu onu nara dika onu opu owɛsi n' obu odi,

he hears one noise sound(ing) like noise of flute ; he says it is "drum,"

ikunneya narañwɔ si naya ȝɛsu unɔbeya

his mother's people sound this, says that he will burn his own house,

maka na ibeya ȝiȝe tɛlu aka. Mbĕku wɛwɛl' ọko

because her place to go is far away. Tortoise takes fire, puts fire

sufa bɛya su qbã ȝiya mɛbisi ya ife nine onwɛlu ;

to his house, puts fire to his store yams, spoils all things that he has ;

owɛlugaba pota n' uzɔ wɛfo ololingodo, ȝuoiya mwale, ɛbe

he goes on road, sees grasshopper, asks him, do you

opinu anara ? Ọsiya bu ololingodo

know place this flute sounds ? He (i.e., grasshopper) says, it

k'ɛdɛɔsiara Mbĕ siya nia nolo k'onara

is grasshopper that is crying ; Tortoise says that he hears

"fifi," anɔgala ńti, ngɛli, mwa mbɛfa anagala ńti, ngɛli.

that he cries "fifi," long ear, big, but tortoise their, long ears, big.

Mbĕku wɛsiya n' qbweya siya na igɛdujem be

Tortoise says it is he, says to him that you will lead me to

qɔqñwoke nwulño ; siya maka na muñwa bú

house of father-in-law, that is just dead ; he says because I am

mbè ; qbulu na mu ákwàba, ainyammili anarabwam

tortoise ; if I cry my tears cannot run down

makãna abum qgalainya, n'ifele nɛmé qgalainya nakwa

because I am rich, that shame takes (does) rich men to cry

o, o, qgqñwoke, afoam alo, oti aka
 oh, my father-in-law, father-in-law, I see forbidden thing, he knocks
 n' isiye, mili abwalęte. Ndi qgqyañwoke siya,
 hand on head, water runs down. People of father-in-law say,
 qgainyĩñwoke, ębęzin' ákwá igasukw'ono.
 our brother-in-law, stop crying, you will break your neck.

Íbè koa isi n'ani tie ñkpu, bainyi, e, e, qgqñwoke
 Tortoise knocks head on ground, shouts, our people, my father-in-law
 añwuru; ofña aka n' iruya, nd' qgqyañwoke si
 is dead; he presses hand on his face, those of father-in-law say,
 mwakana, ngi okęnye mwadu nębe ákwá dika
 because, you big man cry like a poor man that knows
 obwęnye na amwara ifè. Mbęku koa isi n'ani daba tie,
 nothing. Tortoise knocks head on ground and shouts,
 ñkpu qgqñwoke, mwa odi ka ngeme? Ofu qgqñwęle
 brother-in-law, what shall I do? One father-in-law I

ñwuru, nna, e, e, afulum ainya; umunna,
 have is dead, oh, my father, I see suffering with my eyes; brothers
 e, afoam alo. Íbè węlukwasi ákwá yale.
 oh, I see a forbidden thing. Tortoise cries finish, leaves it.

Nd'qgqyañwoke węlubute mwainya, oji, kute
 The male relatives-in-law take carry palm wine, kola, water
 mili mwaka ękw'aka na efia iru. Íbè węlukunia kw'akaya,
 to wash hand and face. Tortoise stands up,

fia iruya, węl'oji, wą qji, ke, qkala nabq,
 washes hands, face, takes breaks kola, shares, two equal shares,
 nye nd' qgqyañwoke ofu. Oęil' qji ñke lulu luya n
 gives to his relatives-in-law. He takes kola that is shared to him and
 ololingodo, tasiya, mwa oęętaraiya, ñwq mia
 grasshopper, eats finish, but does not remember him, drinks palm
 wine,

ñke lulu ya n'ololingodo, mwa oęętaraiya.
 which is the share of him and the grasshopper, but forgets him.

Ololingodo węfo ife ñbè nęme; obwa ñkiti, nędi ndidi.
 Grasshopper sees what tortoise does; he keeps silent, be patient.

Nd'ogqyañwoke kp'olu mbè, ba nim'onq, butq
People of the father-in-law call tortoise, go inside house, take
nni, bunye mbè, but' ofe, bunye mbè.
food, give tortoise, bring soup, give tortoise.

Mbèku wèbido ili nli; ololingodo kp'oya: mbè
Tortoise begins to eat food; grasshopper calls: tortoise
ozaiya, osiya kede nli nkem? Mbèku siya:
answers him, says where is my food? Tortoise says:
èlug' odo, ka nlisi nkem tupu nginwa gelibq. Ololingodo
wait, that I eat finish mine before you will eat. Grasshopper
wèkweya. Mbèku neli nli lisiye fa nine, mwa odobwèzezi
agrees. Tortoise eats finish all but never keeps food

nli ololingodo n'can'ca. Ololingodo wekbouya: mbè,
of grasshopper at all. Grasshopper calls: tortoise
ilisigo nkei? Mbè siya: oiyim, èbel' emem
you have eaten yours? Tortoise says: my friend, I am sorry
makana éççzölumeyi. Ololingodo siya: mbèku,
but I forgot you. Grasshopper says: tortoise,

inaço ka nkqlo ndi qgqiye ife imèleno?
do you want me to tell the people of the father-in-law what you have
just done?

Mbè siya: biko, oiyim, akqnalofa, na fa
Tortoise says: please, my friend, don't tell them, that they

kagegu nli qzq, owèlobue lim egu qgo
prepare other food, he takes to kill for me the goat of brother-in-law

mbwè afu agam akwogo ugwo ndi mēbilu. Ololingodo
when I go pay your debt for that which I spoil. Grasshopper

kweya. Mbè wesiya ololingodo: k' ainyi bodo kwabe
agrees. Tortoise says to grasshopper: ' let us begin to lament for

ákwa qgo. Mbèku wèbe, akwasi, iyóo, ò, iyóo, ò,
father-in-law. Tortoise laments, saying, o, o, o, o, o, o,

akwava qgo; Ololingodo wèbido kwava; mbè
I cry for father-in-law; grasshopper begins to cry; tortoise

jelu bqgoiya akwavqgo, iyóo, ò, iyóo, ò,
goes to place of father-in-law and laments, oh, oh, oh, oh,

akwavqgq, nd'qgqya wẹbata, siya :
lamentation of son-in-law, those of father-in-law come in, say :

qgqñwoke, ẹkwat' ákwá qzq ? ẹdẹkwon' ainyi,
our brother-in-law, do you cry again ? don't we just tell you,

agwagwoyi : ngi akwaniya ákwá makana ibu
don't you cry because you are

qgalainya ; qsifa n'ife mẹlu mu ji akwa ákwá etue
a rich man ; he says why I cry like this

qbu na ẹnwẹrẹm qgqzq. Ololingodo wẹl' ákwá,
is that I have no other father-in-law. Grasshopper laments,

iyóo, ò, iyóo, ò, akwavqgq. Mbẹku
oh, oh, oh, oh, lamentation of son-in-law. Tortoise

koa isi n' ana, dàba, tie ñkpu, qgqmu, qgqmu,
beats head on ground, falls flat, shouts, my father-in-law,

akwavqgq ; oti aka n'iruye, opiainy'
lamentation of son-in-law ; he knocks hand on his face, presses hand

aka, ofiẹẹle. Nd' qgqya siya : ẹẹlu.
on head, wipes his eyes. Those of father-in-law say : wait.

Ainyi nẹme k'ainyi buoli ẹgu qgq. Mbẹku
We do that we kill goat of our brother-in-law for you. Tortoise

sifa : qdímwa. Ndi qgqya wẹbu ofu ẹwu, kený' qkala
says : all right. The people take one goat, kill it and share it

nabq, nye mb' ofu, kpq' ofu, sie nni,
in two, give one to tortoise, take one, cook chop,

bunye mbè. Mbẹku bido libẹ nli, mw'
give it to tortoise. Tortoise begins to eat food, but does not

oẹtẹl' ololingodo. Ololingodo kpq mbè, mbẹku
remember grasshopper. Grasshopper calls tortoise, tortoise

iẹtẹrẹm tupu ili bẹ nli. Mbẹku siya :
you don't remember me before you eat. Tortoise says :

giñwatakele mwq si na ngi n'qgalainya gẹlikq nli n' ofu.
you small child spirit say you and rich man will eat food together.

Oloolingodo wekpqiya mbè, qbu, qbqlona muñwa bu
Grasshopper calls tortoise, it is, if I,

ololingodo anarakwa ákwá ; od'íge ka nd'
grasshopper, do not know how to cry ; do you think that the
ogqónwoke genyegí if'qbuna ? bia, ka
people of the father-in-law will give you anything ? come, that
fa bubelig' ewu.
they kill goat for you.

Mbẹku siya : ñwam, wẹle ndidi, ọbuka nuku mwade nẹme.
Tortoise says : my son, be patient, it is as big man does.

Oloṅgodo wẹsì n'ísíyà dà n'ani, libẹ̀ nli. Mbẹ̀ku
Grasshopper from his head falls down, begins to eat. Tortoise
wẹ́jíd' oloṅgodo, aka n'ísí, bwainya onu nfiṣi, piainya
catches grasshopper, hand on head, turns neck round, presses
aka n'ísí; ísíyà bwa ǵa . Oloṅgodo wẹ́tié ñkpu;
hand on head, his head he presses. Grasshopper calls out ;

nd'ogqombe webwabata; wejuqfa qgini k'qbu.
those of tortoise's father-in-law run in; they ask him what is.

Ololingodo sifa : n'anam ejel' onwem n'uzo, Mbeku
Grasshopper says : I am walking for myself on road, Tortoise

węzum, qsimu naiya nolo k'opu nara;
meets me, he says to me that he hears that flute sounds;

omale ẹ̀bosi ara ? Muwesiya n'anqrqm ; qbu ififie ;
do you know where it sounds ? I say I do not hear ; it is whistle ;

munafie, k'inqlo. Mbè ku siya: ngifikana,
I whistle, that you hear. Tortoise says: don't you whistle,

nyawelusia fiffifi, anagala n̄ti ngeli; fiffiffifi; opi adaba;
that I take to whistle long ears, big; flute sounds;

onye nere biafolo, anagala n̄ti, nḡeli fifififi, opi ababa
who looks, come and see, long ears, big, flute sounds.

M̀bè wẹsim n' q̄buya, na mgeduyaya nakwa bogoiya ;
Tortoise says to me, it is that I shall lead him to lament in
house of his father-in-law ;

Nwẹkweya; nsiya mbè, ọgini k'iygennyem, ọs'if'
I agree; I say to tortoise, what will you give me, he says

qbuna nd'ogqya genyeya naiya gēkeya
anything that those of the father-in-law give him that he will

qkala nabq, nyey' ofu; muwẹkweya. Ununye mbè
share it in two parts, give him one; I agree. You give tortoise

mili ik'w aka. tiny'qji, bute mainya, bunye nli,
water to wash hands, put kola, dry palm wine, food,

munwa erẹnkonyem. Unubuli ewu sielie nli qzq.
but he gives me none. You kill goat for him, cook other chop.

Mbè wẹbido libẹ nli, mw'okparqm; owesiya: qgini mẹli
Tortoise begins to eat, but does not call me; he says: why do you

ikporqm, qsimu, nwatakẹlemwq n'qgalainya
never call me, he says to me, you small child spirit and a rich

gẹlikq nni n'ofu. Qwesiya n' agam ẹsogi li.
man will eat food together. He says, that I will follow you, eat.

Qwesi n'isiya dà n'ani nlibẹ nli. Mbẹku jidẹm,
I fall from head on ground, I eat food. Tortoise catches me,

aka n'ísí, bwam onu, piam aka n'ísí, piam ísí.
hand on head, turns neck round, presses my head, squeezes my head.

Onwẹbo nkpu, si k'unu bia gafolo ifẹ mbè mẹlu.
He takes to shout, says to you come see what tortoise does.

Wẹ juba mbẹ, si: ainyi lokwẹne n'qbu
Those of the father-in-law ask tortoise, say: we think it is

nginwa nakwa ákwa; ainyi mara n'qburoiyi nakw' ákwá;
you that lament; we don't know it is not you that lament;

Gini mẹlu ijibue onyesoi. bia nakwa
why do you kill the man who follows you, and comes to lament for

qgqyi. Fawẹlusi ololingodo so nginwa bulu qkala
your father-in-law. They say to grasshopper only you take (carry)

egwa, enyẹne mbè nẹanča, makana ainyi lolo
half of this goat, don't give to tortoise at all, because we think

na mbè ji obiya nine akw'ákwa, ainyi amara na
that Tortoise takes all his heart to lament, we don't know that

mbè naláfu ainyi aláfu, makaya k'ainyi jiwele sisie nli bunye
tortoise deceives us, because we cook food finish give to

mbè, bute mili aka tiny' qji, bute mainya,
Tortoise, carry water for hands take kola, carry palm wine,

bunye mbè. Mbè lolo n' ainyi bu ndi nago ala
take give to tortoise. Tortoise thinks that we are mad

makivie ainyi gèbue mbè. Ololingodo wèsi mbè,
because we shall kill tortoise. Grasshopper says to tortoise,

kpukpukena okpuyi k'ainyi nène ísí, makana mbè tinyele
take off your hat, let us see head, because tortoise puts

ulè jioko, wèliya nème ainya mili. Nd'ogq mbè
rotten plant, takes it, makes tears. Those of father-in-law

wèsi mbè : ogqainyi ñwoke, kpukpukèl' okpuyi.
say to tortoise : our brother-in-law, put off your hat.

Mbèku wèjusifa, n'afulurq omelu nqfò,
Tortoise asks says then, that he has never seen that he does so,

onye jèlu nakwa bqgqiya ; èluzie ;
who goes to lament for father-in-law ; it reaches there ;

asiya kpukpukèl' okpuyi. Unu amwara na muñwa bu mbè,
they say to him take off your hat. You don't know that I am tortoise,

bu qgalainya. Nd' ogqiyañwoke si mbè,
am rich man. Those of the father-in-law say to tortoise,

n'qbuluna ikbupurq okbuyi, n'ainyi gèbuyi ;
if you don't take off your hat we will kill you ;

Mbè sifa : n'amafulurq omèlu nqfò ;
tortoise says to them : I have never seen one who did so ;

kàdi ka unugèsibum ? fawèlijide mbè, kpukpuya okpuya,
how will you kill me ? they take catch tortoise, take off his hat,

fawafo n' qbu èzie na mbè tinyèle ulè jioko ; fawèbue mbè,
they see that it is true that tortoise puts rotten wood ; they kill tortoise,

towa mbè qkala nabq, nye ololingodo ofu. Ololingodo wènoliya,
cut tortoise in two parts, give to grasshopper one. Grasshopper is glad,

si : na èmèm onye mèlum ènu. Ololingodo webul' anu mbè,
says : I do this one who did me. Grasshopper take meat of tortoise,

naba na bieye.
goes home.

Nd'ogqiya wèwèl ísí mbè, ruqiya n'òko,
Those of the father-in-law take tortoise's head, roast it in fire,

kpokpoinya, wɛl' ɛlili yeya, kobɛ n'ɔnuyɛzi
take off meat, take tie-tie, hang it, put it in doorway

bɔgɔiyaɲwoke. Qbu nɔfɔ ka mbɛ
outside the house of the father-in-law. It is so that tortoise

si wɛlue kaiyabue ololiɲgodo; mwa agugo mbɛ
says that he will kill grasshopper; but the cunning of tortoise

bulu mbɛ; qbu ka mbɛ siwɛle ʒe nakwa ɔgɔiyaɲwoke.
kills tortoise; it is so that tortoise takes to go to lament his father-in-law.

TORTOISE AND BUSH CAT.

Mbɛku ʒɛlu mbwá n'ikunneya, ya na ɲwa ɔbubu;
Tortoise goes to wrestle to mother's land, he and bush cat;

ɛʒɛlɛɖɛfa lue umokolɔbia etɔ, fofa, yɔbafa mbwa.
they go reach three young men, see them, beg them wrestle.

Mbɛku wɛsi: ɲwáɲbubu, n'qbon aɲʒide ony'qbona ife fagenyei
Tortoise says: bush cat, if you throw anyone, what they

b'ofu ɛwu; muɲwazi mbɛ; qbolona mu ɛʒide
give you is one goat; I am tortoise; if I throw in

mbwa, ife fagenyem b'ofu ɛwu, qbolona faɲwa
wrestling, what they give me is one goat, if they

ɛʒide ɲɲɲwa, ɲwububu inyɛfa ofu ɛwu; qbolona faɲwa ɛʒide
throw you, bush cat, you give them one goat; if they throw

muɲwa, mbɛ, enyɛmia ofu ɛwu. ɲwububu wɛkwɛya
me, tortoise, I give them one goat. Bush cat agrees and

wɛpoa na mbwa.
goes to wrestle.

Mbɛ wɛgɔbaloya ɲwububu, ɲwububu, ɲgwaɲgwa,
Tortoise takes to sing for him bush cat, quick,

tuɔpalo, ɲgwaɲgwa, anukqroja, qroja anu qroja jarara;
throw, lift, quick, big animal, big animal, that is strong,

ɲgwaɲgwa. ɲwububu wet' qlo onye naiya nabwa
quick, quick. Bush cat catches one who and he

mbwa, ɲwudeya. Enye ɲwububu ofu ɛwu:
wrestle, throws him. They give bush cat one goat;

oĵenyido; onye qzq pota; ya na ñwububu bwa;
he goes and ties it; another comes out; he and the bush cat wrestle;

ñwububu buluya ĵide; enyeya ofu ewu; onye
bush cat lifts him, throws; they give him one goat; a third
nk'etq pota; ya na ñwububu bwa; ñwububu paleya,
comes out; he and bush cat wrestle; bush cat lifts him,
ĵide; . enye ñwububu ofu ewu.
throws; they give bush cat one goat.

Mbè wēfo na ñwububu eĵidegwq mwadeto, mwadeto
Tortoise sees that bush cat throws three men, three men
nye egu etq; mbeku wēpoa na mbwa, yana ofuke
give three goats; tortoise goes out to wrestle, he and one
ñwqkuma bwa; ñwqkuma ĵide mbè; fakk'ulu mbè,
yaws child wrestle; child throws tortoise; they take tortoise,
ĵenyido n'osisi makana mbe enwērq egu ogeĵi bwa
go tie to tree because tortoise has no goat he takes to buy

onweya. Ñwububu wepotakwasi qzq, bwa,
(exchange for) himself. Bush cat comes out again, wrestles,
buluya, ĵide; enye ñwububu ofu ewu. Ñwububu wēwēl'
lifts, throws; they give bush cat one goat. Bush cat takes

ewu, ñkenq, ĵēbwata mbè, wesi mbe,
goat, fourth, go and change for tortoise, takes say to tortoise,
n'qbolona iĵe gabwa mbwa qzq, faĵidei, apqrm
if you go wrestle again, if they throw you I cannot

ēbwai. Mwad' esa qzq wēbia si ñwububu
exchange you. Another seven men come say to bush cat
n'ife ainyi načo bu mbwa; ñwububu sifa: qdīmwa;
what we want is wrestling; bush cat says: all right;

ñwububu wēpota; ya n'ofu nime mwadesā nuñwa bwa;
bush cat comes out; he and one of those seven men wrestle;

oĵideya; fanye ñwububu ofu ewu; mbeku wēsi:
he throws him; they give bush cat one goat; Tortoise says:

ñwububu od'egu isq ka ñgi ñwububu wēle,
bush cat, it is goats five that you bush cat have,

mwa muñwa, qgalainya, rak' enyi, ɛnwɛrɔ bonade
but I rich man, like elephant, have none,

ofu ɔkoko. Ñwububu wɛsi mbe: n'ofuke ibwalu,
not even one fowl. Bush cat says to tortoise: that one you wrestle,

ɔñwudei; muñwa wɛle ɛgu nkɛm wɛbwaii,
he throws you; I take goat of mine exchange you,

mw'ičetɛrɔ, iwɛle nagwam ajɔku di nunwa;
but you don't remember so you take say bad word like this;

ɔdɛmwa, onye ɔbuna nime mwad'isɪ nuñwa; wel'ofu
all right, anyone you like in those six men; choose one

ka ginabwaiya.
that he and you wrestle.

Mbɛku wɛkwɛya; fawɛduputɛlu mbɛku ofuke ñwa
Tortoise agrees; they take bring tortoise one small

obɛlɛñwa, akbɔkba; ya na ñbè bwa ɔjide
child, crawleraw boy; he and tortoise wrestle, and he throws

ñbè; fawekbulu ñbè genyido n'osisi. Ñwububu
tortoise; they take tortoise, go and tie him to tree. Bush cat

siya e, mbɛku ñwɛ ɛgu ise dika ñwububu. Ñwububu
says: yes, tortoise, you get five goats like bush cat. Bush cat

wɛbido bwa mwad' etɔ ɔzɔ; jidesiyafa ñw'
begins to wrestle with three men other; throws them, gets

ɛwu etɔ; bwakwasi onye ɔzɔ; jideya, ñwɛ ɛwu ɔzɔ.
goats three; wrestles with another, throws him gets another goat.

Ñwububu ifɛle wɛmɛleya, makana onye wɛlu imelimeɛ wu,
Bush cat is ashamed, because he gets many goats,

mwa mbe ɛnwɛrɔ nɛanɛa; owɛwɛl' ofu ɛwu jɛbwapota
but tortoise has none at all; he takes one goat goes exchange

mbe; wɛbwakwasi mwad' etɔ, jidɛfa.
tortoise; wrestles again with other three men, throws them.

Mbe wɛsiya: ñwububu, ifugo ofu nwɔkuma ñka,
Tortoise says: bush cat, do you see one small child that,

ide ka mu aiyarɛjɛ gabwaiya; Ñwububu siya:
do you think I cannot go wrestle with him; bush cat says:

mbẹku kita ka mbwapotaleyi isi na igẹ jẹbwa
 tortoise now that I change you you say you will go wrestle
 onye ọzọ; ọdọmwa, jẹgabwaiya. Mbẹkku wẹkweya,
 with another; all right, go and wrestle. Tortoise agrees,
 jẹgabwa n'wọkuma jideya.
 goes wrestles with small boy, throws him.

Fanye mbe n'wantinti ẹwu akpọpa nti; Mbẹku
 They give tortoise small goat, crawcraw ears; Tortoise
 wẹnolia, si: kịta, ọdọmwa, ka n'we zidili ofu ẹwu; mwa
 is glad, says: now, all right, that I have at last got goat: but
 fanamu amu, si na mbe n'wẹlu, nwa ẹwu
 they laugh at me, say that tortoise gets small goat, crawcraw
 akbọpa nti; ọsi n'ububu n' ainyi gana. Fawepota n'uzọ,
 ears; he says bush cat let us go. They go out on road,
 mbẹku si n'wububu naiya gẹgẹbute n'wẹguya ofu nti,
 tortoise says to bush cat that he must cut off his goat's one ear,
 k'ainyi wẹlu mili n'uzọ. N'wububu si ọdọmwa.
 that we take drink water on road. Bush cat says all right.

Mbẹku wẹbulu ofu nti ẹwu, roọ n'ọko, owẹputeya,
 Tortoise takes cut off one ear of goat, roasts in fire, he takes it out,
 gẹbueya ẹboa, nye n'wububu ofuke, li ofu; fawẹgaba
 cuts it in two, gives bush cat one, eats one; they go on
 n'uzọ. Fajẹlupota ofu mili. Mbẹku j'uiya: n'wububu,
 road. They go reach one river. Tortoise asks him: bush cat,

kẹdiz' nti ẹgum? N'wububu tinye aka n'qnoya,
 where is the ear of my goat? Bush cat puts hand in mouth,

wẹl'nti ẹgu, nyẹ mbe Mbe siya: Ó, oiyim,
 takes ear of goat, gives Tortoise. Tortoise says: O, my friend,
 ẹjidekwẹm wẹl'akb aiyi amu, liya, anana nti.
 I take to play with you, eat it, don't mind (listen).

N'wububu siya: ọdọmwa. Owẹtinye nti n'qnoya,
 Bush cat says: all right. He later puts ear of goat in mouth,
 okpabeya n' abaiya, mwa olireya. Olue ẹbe
 puts it in corner of jaw, but does not eat it. When they reach place

fagano mili. Mbeku bulu nwububu ụzọ, dà
they go drink water. Tortoise goes before bush cat on road, falls
n' ana mili, n'woa mili, nir'otọ, si nwububu, runete
down in water, drink water, stands up, says to bush cat, kneel
ani, ka nkwenyegu mili n'qno. Nwububu siya: mbà,
down, let me pour water in your mouth. Bush cat says: no,
kaiyi'akam n'woa. Mbeku siya: mbà, qkámwa na
let me drink for myself. Tortoise says: no, it is better that I
munwa kwonyegi mili. Nwububu si: qdímwa, wẹrul'
pour water for you. Bush cat says: all right, kneels
ani, qkwonyeviye mili n'qno. Nwububu akalire nti egu
down, he pours water in mouth. Bush Cat does not eat ear of goat.
mbeku wefoya n'qno nwububu, wẹbwagfolo,
Tortoise sees it in mouth of Bush Cat, pushes water down,
kwonyebiye mili n'qno; oweno nti egu mbe.
puts more water in mouth; he takes to swallow ear of the goat.
Olu ka mbẹ folo na nwububu nogwu nti eguya. Owesiya,
Then Tortoise sees that Bush Cat swallows ear of his goat. He says,
nwububu, nwububu, ked' nti egum. Nwububu
Bush Cat, Bush Cat, where is the ear of my goat. Bush Cat
siya, mbè enogwem nti eguyi; mbe siya, nwububu,
says, Tortoise, I swallow ear of your goat. Tortoise says, Bush Cat,
isn'inogo nti egum; nwububu siya: e, mbe.
you swallow ear of my goat; Bush Cat says, yes, Tortoise.
Owesiya, Nwububu, nti nwebunu, akwu asá. Nwububu
He says, Bush Cat, ear of ram seven feet. Bush Cat
wejiya mbe, okwa nginyelum. Mbe siya, e, qbu
asks, Tortoise, did you not give it to me. Tortoise says, yes, it is
munwa nyeliyi; mwa aserangi, giliye.
I gave it to you; but I don't tell you eat.
Nwububu siya: mbe okwa nginwa esim k' igebute nti
Bush Cat says, Tortoise, is it you told me that you cut
eguyi k' ainyi wela mili. Qsiya: e; nginwa,
off the ear of your goat that we drink water. He says, yes; you

Ŋwububu, igēbutēle ŋti egu ŋkei Ŋwububu siya mbà,
Bush Cat, do you cut off ear of your goat. Bush Cat says, no,

obu muŋwa seyi gēbute ŋti eguyi nogafu? Mbēku
is it I who said to you to cut off ear of your goat then? Tortoise

siya: mba, mwa na ife ngwaleyi bu na inyegum ŋti egum,
says, no, but what I say you it is that if you don't give me

ogamutalumumu ŋti ŋwēbunu okwu asā. Ŋwububu
ear of my goat it will bear for me ear of ram feet seven. Bush Cat

siya: apq̄r̄q̄m imēŋka mwakana k' ainyi k̄lono agwara ŋgi
says I cannot do that because when we start to go I did not tell

n' anu nagum.
you that meat hungers me.

Owēluziye ka mbe nalulu beya, q̄si anum
When Tortoise reaches his place, he says to Anum,

ŋwunyeya, Nisinja, ŋwunyeya, Nobwaku, ŋwunyeya
his wife, Nisinja, his wife, Nobwaku, his wife

na ŋwububu wēle ŋti eguya nolu, mwa
that Bush Cat takes ear of his goat and swallows, but that he does

q̄gwaram naiya gēliya owēlu ka ainyi lulu ēbe, ainyi
not say that he will eat it. it reaches that we reach place, we will

galam mili muwe juoiya ŋwububu kēde ŋti egum
drink water and ask Bush Cat where is the ear of my goat.

Ŋwububu wēsīm naiya likwo ŋti egum, mbwē mu
Bush Cat says to me that he has eaten ear of my goat, when I pour

nakwonye ya mili n' q̄no; mu wesiya n' obu sq̄ mili ka muŋwa
water into his mouth, I say, that it is only water that

kwonyele n' q̄no; n' ēnyer̄q̄kwēŋgi ŋti egum n' og' afu
I pour in his mouth, that I have not given you ear of goat then;

nya bu kita ainyi gē j̄ēno bēŋwububu; k' ainyi j̄ēkwakolo ife
so now we will go to place of Bush Cat; we will go and collect

nine ŋwububu ŋwēle, mwakana ololum if̄obuna ainyi gafu
all that Bush Cat has, because he steals me, anything we

na bēŋwububu ainyi gēwēčafanča ndi beya kweya
shall see in place of Bush Cat, we will take them all; his people agree

mbe, Ñwanegga qđimwa Fawq ƴebe
with Tortoise son of Anegu, all right. They go

lue bęñwububu węnoba ife nine ñwububu ñwele
reach place of Bush Cat, take all Bush Cat has, carry

napanaga bę mbe Nwububu wępota węfo
to place of Tortoise. Bush Cat comes out and sees what

ife mbe na ndi beya nęmo n'onqiya Ñwububu wesi Nbeku,
Tortoise and his people do in his house. Bush Cat says, Tortoise,

odimwa, n' ofua ka mu naii gęme ife ; iwękwe
all right, this one that you and I together will do ; you agree,

si na nwade kalili ịbie Ñwububu wę ƴebe n'orimili,
say that one person surpasses another. Bush Cat goes to river,

lue gwa orimili, siya biko, nnainyi, afulumu ife kalilimu ;
reaches river, says please our father I see what beats me,

makana mbe, ñwanega ka mu naiya yi ƴe mbwa n'
because Tortoise son of Anegu, he and I together go wrestle in

ikunneya, lue ębafu ; ƴide imelime mwade mbwa,
his mother's land reach here ; I throw many men in wrestling,

Mwa mbe ñwanega bwale sq mwadq etq mwa nabq
but Tortoise, son of Anega wrestles with three men, but two

ƴidęlu mbe kpulu mbe ubolu nabq nyido n' osisi Mwa
throw Tortoise, take Tortoise, twice tie to a tree. But I,

muńgwa ñwububu ƴi ęgu nkęm weje bwafota mbe ubolo nabq
Bush Cat, take goat of mine go exchange Tortoise twice.

Mwa mbę ečetereya s' ofu ñwa akboba nata ka mbe ƴidęlu ;
But Tortoise forgets that only one crawl crawl boy that Tortoise throws ;

fanyeya ñweęu akboba nti Olue k'ainyi
they give him small goat, crawl crawl ears. It reaches that we

kelona ; mbęku wesim naiya gęębute
start to go. Tortoise says to me that he will cut off ear of

ńti ęguya k'ainyi węla mili n' ųzq ; muwesiya,
his goat that we take drink water on road ; I say to him,

qđimwa, mbe. Mbe węębute ofu ńti ęguya
all right, Tortoise. Tortoise cuts off one ear of his goat,

əkwoinyezim mili n'qno Ainyi wənaba, ainyi j̄erika ñwantinti;
pouring water in mouth. We go on; we go a little;

Mb̄eku kp̄qm, ñwububu, ñwububu, nȳem an̄m
Tortoise calls to me, Bush Cat, Bush Cat, give me my meat;

ow̄əsiya Mbe, enogwuunu an̄u afu mbwè inakwoinyem
he says Tortoise I swallow this meat when you pour

mili n'qno osim : asi okb̄qm : ñwububu, ñwububu
water in my mouth, he says, no; calls me, Bush Cat, Bush Cat

k̄d' ñti egum mukuoya : mbe, mbe, mbe,
where is ear of my goat. I call, Tortoise, Tortoise, Tortoise,

eligw̄qm an̄u, ̄sobuzin̄em ubolone ka
I swallow meat, don't trouble me, how many times

mugagwaiyi n'eligw̄qm an̄u afu. Mbeku sim : e,
that I say to you that I swallow this meat. Tortoise says to me, Ah!

ñyububu ñti ñw̄ebunu uku asa musiya : mbe k' inȳelum
Bush Cat, ear of ram feet seven; I say, Tortoise, you

ñti ̄guyi, isimu ̄likw̄na Osim
give me ear of your goat do you say to me do not eat it? He says

nayamarazi mwa n' ife mwalu bn na ñti ñw̄ebunu ̄kw̄u as̄ā
he doesn't know but what I know is that ear of ram seven feet,

nk' isiya bu ̄gu nasa ñti mwan̄; nnainyi q̄bu ife
that its end it is goats seven ears fourteen, our father it is what

mbe ñwan̄ga melem; Āi ̄fozia mbe kp̄qlu ndi beya
Tortoise son of Anega does to me. At dawn Tortoise calls his people

mwad' et̄q tīl' on̄weya; faw̄ebata b̄em n̄w̄e ife nine ñke
three men behind him; they come to my place take all

muñw̄elu na ñkiti nnainyi mwa k'ainyi k̄lona : as̄era-
that I have for nothing, our father but let us start to go, I never

kwam : mbe n'an̄u nagum Obu ñbe kulu
said to him, Tortoise, meat hungers me. It is Tortoise talks

n'on̄weyu q̄burokwa muñwa esi nka ̄ḡebute ñti ̄gu, biko
for himself it is not I say that, cut off ear of goat, please,

nnainyi, ife nnāç̄q bu ka idujem b̄embe; orimili
our father, what I want is you lead me place of Tortoise; river

siya qdēmwa, mwam; agam duḡei orimili wēniri kṗq
says all right my son, I will lead you river stands up, calls all

ife nine di beya sifa bianu k'ainyi je be
things of his place says them; come that we go to place of

mbe nwanḡḡa : orimili na nṽwububu iyele je be mbe.
Tortoise son of Anega river and Bush Cat follow go to place of Tortoise.

Nṽwububu wḡgu ofu ḡgu, si : orimili
Bush Cat sings one song, says : river

ḡḡḡene, limeḡle, limele lime be mue. Fawḡbata; orimili
goes flowing; walking to Tortoise place; they go in; river

bukolu ife nine di be mbe.
carries off all things in house of Tortoise.

Mbeḡu kṗq Anum, nṽwunyeya, siya : bw'iruḡzi
Tortoise calls Anum his wife, says, run to front door

na abwam iru oweḡle; orimili wḡkṗq mbe, siya bia n'ḡba
I run to back, river calls Tortoise, says, come here.

Mbeku siya : mbà ku anum beya qzḡ, siya bw'iruḡzi,
Tortoise says, no, tells wife again, says, run to front

na abwam iru oweḡle, n'ife ka mbe abakutḡm
I run to back, that thing big past Tortoise comes to me.

orimili wḡkweya : odimwa nṽbeḡ, bwanaba mbe
river agrees : all right Tortoise, run away Tortoise,

anam abia ebe ibwana agam ḡli tata
I come anywhere you go, I can swallow you to-day,

nḡinwa na ndi beḡi nine n'ife nine di beyi na nḡe
you and your people all and all things in your house and what you

iweḡḡelu be nṽwububu.
take from place of Bush Cat.

Nṽwububu wḡnolia, gakwasi ofu ḡgu qzḡ, si, orimili
Bush Cat is glad, sings one song again, says, river

ḡḡḡene, limele, limele, lime be mbe, Anum beḡ
goes flowing, flowing, swim off Tortoise house, Anum in

mbe, Obwaku be mbe, Isinza be mbe,
Tortoise house, Obwaku in Tortoise house, Isinza in Tortoise house,

limele, limele, lime be mbe. Orimili wetiwe nine
 flow, flow, flow away Tortoise house. River puts forth strength his all
 bukolo be mbe, n' ife nine di nimeya bulu n'ofia
 carry off house of Tortoise and all inside, take both, bush
 n' uzq, n'osisi ife nine di n'akoko be mbe orimili
 and road and trees; all that lives at side of Tortoise place;
 kpočile fa nine; mili webuo mbe na ndi beya nine n' ife nine
 river carries off all; water kills it and all his people and all
 qnwelu n' ofia n'uzq n' akoko nine di be mbe.
 he has and bush and road and side! all of Tortoise place.
 Obu nqfq ka mbe nwanęga na nwububu siwe je
 It is then that Tortoise son of Anęga and Bush Cat say they
 mbwa n'ikunne mbe Mbęku lolu yai, a bue
 go wrestle in place of Tortoise Mother. Tortoise thinks that he
 nwububu na nkiti Nwububu webuo mbe n' ife nine
 kills Bush Cat for nothing. Bush Cat kills Tortoise and all
 qnwelu na nkiti.
 that he has for nothing.

IRU NWANWAINYE.

STORY OF A GIRL.

Nwanwainye mutalo nwa; owečota ofu nwata
 A girl bore a son; she found one child
 gękulu ya mwa olęe ka qfuję, okunyeya
 to carry him but (it reached that) when she was going, she gave him
 mili; ogana nwa; siya nęi
 water; he will give to drink to child; she says you must
 gękukwana qzq. Olęe ka mili afu agučala nwa kwał akwá;
 not take more. When water this was finished child cries;
 owe jękulu mili qzq wena nwa; nwanwainye afu
 he goes take more water, give child; girl this mother of the
 muńwa węnata, węsiya: onye sigi gękulu mili qzq?
 child returns, says: who told you take more water?
 owęsia; mili nke ikunyełum agugo; nwa kwał akwá,
 he says; the water you gave me was finished; child cried,

owęje kulu mili qzq naiya, owęsi iwata afu,
he took more water gave to him, she says to this child,

ya čube idęle ęzoba; iwatafu wecube mili;
for him to go fetch king's water; then child fetches water;

opota n' ęzq; ifufe tibe; osi ifufe;
he comes out on road; wind blows; he says to wind;

kulu ka mu kaloi: nwanwainye onekuluńwa sim mu
wait let me tell you: girl for whom he carries child tells me

čube idęle ęzoba; mili nebu amuma ka ońwa neći;
I fetch king's water; water shines likes moon shines,

ifufe węfędębe; owęga. Oębe lęe na mili, mili
wind stops; he passes. He went reach water, water

kwadobe k'olieya. Osi: mili kwolo ka mu,
got ready to drown (eat) him. He says: water wait,

kaloi, nwanwainye ekulu nwa sim mučube
let me tell you, girl whose child I carry tells me fetch

idęle ęzoba; mili nebu amuma k'ńwa neti; nęu Ezi,
king's water; water shines like moon (shines); I go to fetch Ezi,

oju Ezi; nęu Owęle, oju Owęle; qsim
she refuses Ezi, I fetch Owele, she refuses Owele; she

mučube idęle ęzoba.
tells me fetch king's water.

Mili afu wędęle, mwa mili afu wębia dulu,
The water stops, but this water comes leads this boy

ńwata afu ba n'ofe onoiya; owęsiya naęe ęesie nni ka fa lie;
go to rooms of her house; it says go cook food to eat;

owesiča nni afu; wękp'oya abia elie ifęnli;
he cooks (finish) food this; calls it to come eat food;

olńo n'ańase osiya: jebe gačobaga qkoko. Nwatafu
in evening he says: go drive fowls in. The boy

węłuefo imelime oke wegwof' qnu, odi ili natq;
saw many rats, counted (they are) thirty;

mwq ńfu węju ńwata, siya qkoko di one? osiya ili natq.
this mwq (water) asked boy, says fowl how many? he says thirty.

Owẹlueka ẹi folo, owẹsi n̄wata afu jẹbe nime ofẹm kaiwẹlu
 At dawn he says to boy, go to room that you take

q̄do di mmwa bwainye n'aka, ka íwelu ẹzibo aka nà ẓdodo efi
 ivory good to put on arms, and take good beads and cow's tail

nà q̄q̄do; n̄watafu wẹ jẹbe gẹwẹlu ndi naderq̄mmwa;
 and good cloth; the boy goes and takes bad ones;

owẹsiya: asimui wẹlu n̄ke bu ẹzibo ife; il̄he wẹlu
 he says: I told you take what are good things; you reach

n̄ke di n̄j̄o; mw̄o afu wejili akaya, wečinyeya ẹzibo q̄do n'aka
 take bad ones; this mw̄o takes his hand, gives to him in hand good

na q̄dodo efi na q̄q̄do; owẹsiya yanaba,
 ivory and tail of cow and cloth; he tells him to go,

q̄foga n' ẓz̄o, q̄n̄u ife nara duh, duh;
 he goes out on road, he hears they making noise boo, boo;

ya bwaba oifia; mwa q̄n̄u n̄ke nara yam yam; ya
 he goes into bush; he hears what sounds (like rattle); he

ẹe aka ḡq̄loya. Oluo onq̄ b̄nn̄eya; ya n'iru
 takes hand catch it. He reaches home of his mother; he breaks it

ẹí n̄neya; owẹlue onq̄ tiweya; imelime
 before Ẹi of his mother; he reaches house breaks it; much

ak̄u wẹj̄u ite afu; n̄neya wen̄ql̄ba, si naiya lolu na
 riches fill the pot; his mother is glad, says that she thinks her

n̄waiyaefulugo; nienye Čuku ẹk̄enemaka n̄ka. N̄wunyennaiya
 son was lost; that she thanks Čuku for this (sings). Father's

q̄di ife alizé. Onaḡ: osi ainyičune oñwa,
 wife has a bad heart. She says: don't fetch this,

ainyečune nuwa, alizé; nyačube id̄ele ẹzoba, alizé.
 don't fetch that, bad; that he fetches king's water, bad.

THE KING OF EDO'S DAUGHTER.

Ẹz̄e, q̄ba n'idú, mutalu n̄wa kb̄qiya Ainyan̄wusobe
 King of Edo begot a child called it Ainyangwusobe

ow̄tie oḡene, si b̄fa onye ganoloya,
 he took beat double bell, tells his people who will marry her,

ñwaiya, yahiaba ; opal' agada peyu ñwaiya,
 his child, (let) him come ; takes long chair, gives to daughter,
 sia wele nqdo. Olñe k'qñqlu ani, okuõfa ;
 tells her take to sit down. When she sat down, he called them ;

fawebakoba, osi ñwaiya, jerubefa okilikili,
 they came together, he says to daughter, go round them round,

ifu onye ganoya nya gekuoya.
 if you see one who will marry her that he will let her go and call him.

Qsia mw' oje ubol' enq, 'ofug' onye
 He said to her if she goes four times she doesn't see who
 ganoya Qbuñgwañgwa ebuonye ; Ahqejuana elienye,
 will marry her Obuñgwañgwa kills her ; Ahqejuana eats her,

Olñ k'ibefa biasale, Ainyañwusobe wejerube okilikili,
 when his people come finish, Ainyangwusobe goes round,

wejelue qfur' onye gano ano, osi nnaiya
 reaches (end) sees no one to marry her, she says to her father that

qfurq onye ganoya, qñql' ani.
 she does not see who will marry her, then sits down.

Onq ana ñwantinti, nnaiya siya, jẹbe qzq, oweniri,
 She sits a little, her father says, go again, she stands up,

jẹbe, jẹdelue, ganata, siya naiy' afuro
 goes, goes to end, goes back, says to him that she does not meet

onye ganoya ; qñql' ani, qñq ana ñwantinti,
 who will marry her ; she sits down, sits a little time,

osiya, jẹbe ; ojedelue, siya ny' afuro onye ganoya,
 he says to her, go ; she goes to end, tells him she does not see a suitor,

qñkwatal' ani ; osiya, jẹbekwete ; ojedelue,
 she sits down again ; he says to her, go again ; she goes to end,

nene ñwatakele, ñwa obwiya, Ainyañwu ku nneya.
 sees small child, child orphan, Ainyangwu calls her father,

siya ny'afug' onye ganoya. Nniya wẹbia,
 tells him she sees who will marry her. Her father comes,

oluqlia ñwatakele, nq nenu qbo, aka,
 points to boy, that was on obo tree, with hand,

siya n'qbu ya ganoya ; ñwatakęle węsi nęnu qbo rafu aka,
says that he comes marry her ; boy passes from up qbo lets go hand,
dà n'ani, bębe Ǻkwá, owęsiya : odínò k'qnebel' ákwá ;
falls down, cries, he says to him ; why are you crying ;

owęsia n'qbu nya bu obwi k'qnebel' ákwá. Eżqba węsia,
he says it is that he is poor boy that he cries. King says to him,
ñwam, ñginiri k'idulu ñwunyei ; ofu k'onirili,
my son, stand up that you lead your wife ; he sees that he stands up,
owęsia : dulu ñwunyei. Eżqba węje čita mwadu natq
he says : lead your wife, go. King goes bring men three,

sifa na ñke ganakba lunu ñko,
says to them that this one will collect for you wood,
na nke ganęču lunu mili, na ñke ganęče
this one will find for you water, that one will boil
lunu mili óko.
for you water hot.

Ñke nęsi mili óko węsiya : mili óko pęfa.
The one who boils hot water says to him : hot water is ready.

Ainyanwu wępafugye mbala, si diye,
Ainyanwu carries it outside, says to her husband

futa k'ainyi jęguo aru ; owęsia niya yęřęsoye
come out, that we wash body ; he says that he can't follow her to
jęgo ; n'obu mb'qgučalu nya jęguo ; ofuk' ogočalu di na
go wash ; when she finishes, that he goes wash ; when she finishes, her

noyano węjęguo ñkiye. Ofu
husband who marries her goes to wash his own (wash). When

ka ofiyali ogo ñkiye ; onye nq nęnu ñkwu,
he looks round he washes himself ; one on palm tree sees him,
węfoye k'onago aru ; owę jęb qba n'Idú, siya : n'onye nano
that he washes body ; goes to King of Edo, says : that he who

ñwai bu ñwa ñwainye, n'qburq ñwoke.
marries your child is a woman child not a man.

Qba n'Idú węwęlo ogęne, tięlu ibęfa, sifa
King of Edo takes double bell, calls his people, tells them

n'onye nano ñwaiya aburq ñwoke, n'qbu
 that he who marries his daughter is not a man he is a
 ñwainye : osi nd qgqya nine bwakoba, qbu onye
 woman ; he says all his sons-in-law come together, whoever
 bu ñwainye k'qbungwangwa bu enye, mw' afo ejuana elienye,
 is woman that obungwangwa kills him and afo ejuana eats him,
 osi : mwa qbuluna ndi nano luya ñwaiya nine bu ñwoke k'
 he says : but if those who marry all his daughters are men that
 Qbungwangwa bue onye nq nenu ñkwu mw'afo ejuana lienye.
 Obungwangwa kills who was on palm tree, afo ejuana eats him.

Di Ainyañwu wejẹ kwučiye n'ẹzi ; ñwadibia
 Husband of Ainyanwu goes stands in the road ; (small)

wegabute ; osiya nagwqdunu ?
 doctor crosses over ; he says to him what are you mixing ?

qsiya nyanagwq ife nebu mwade ; osiya gafe
 he says to him that he is mixing thing that kills man ; he says cross
 jẹwelo, ofu ñwadibia qzọ, qsiya, ñwadibia naggbute,
 go away, he sees another doctor, he says to him, doctor cross

osiya nagwad'unu ; osiya nya nagwa ife
 he says what are you mixing ; he says he is mixing thing
 mwade ji adu ndò ; di Ainyañwu si dibia
 man takes to live ; husband of Ainyanwu says to doctor

sobẹ ; osoliye bata biye ; osiya nya mēliye
 "follow (me)" ; he follows him go to his place ; he says let

qgu nya ẹji bu ñwoke ; owẹbia yamẹluya
 him make medicine he takes to be man ; he comes make

qgu ñwadibia jẹwete akwa qkoko nabọ, wete
 medicine for him, doctor goes take egg of fowl two, takes

ofuke ji, onye di Ainyañwu ; akwa qkoko, siya nya
 one yam, gives to husband of Ainyangwu ; egg of fowl he tells him

no ; ònǝ onyekwu ; ny' akwa qkoko na
 swallow, he swallows it ; he gives him egg of fowl that he

ono ; onye ji, osiya : no ; ònǝ ; akwa qkoko
 swallows ; he gives yam, he says : swallow ; he swallows ; egg of fowl

nabọ wẹkwudafọ, ji kwud'afọ, akwa ọkoko nabọ
two take pass down to belly, yam passes down, egg of fowl two
menya ọbul'amoye, ji wẹmenye utu.
makes him it is testicles, yam makes him penis.

Olūk' ọmẹli utuye, osi n̄wadibia nyanaba; n̄wadibia
When it makes penis, he says to doctor let him go; doctor
wena; ofuk' onali, di Ainyañwu wẹbakwufulu
goes; when he goes home husband of Ainyanwu goes to see
Ainyañwu nwunyiye, nya nia wẹdine. Ofu ka ẹi folo Idú
Ainyanwu his wife, he and she lie down. At dawn all Edo
nine bwakq̄a; owẹfoa Ainyañwu na diye afutarano.
comes together; sees Ainyanwu and her husband do not come out yet.
Ainyañwu na diye wẹnọlu n'onọ, ya na diye nerufie;
Ainyanwu and her husband sit in house, she and her husband rub
camwood;

ofuk' eruselug' ufe, elič' ife,
when they finish rubbing camwood, they finish eating,
fawẹ ẹbebe ẹb' ibẹfa bwakq̄ sili, owẹlilue.
they go where the people come together, take reach there.

Ofuk' oluelu ẹb' ibẹfa n' Qba n' Idú wẹsi nd' ọgqya
When he reaches place their and King of Edo says that his sons-in-law
biaba ofu ofu; onye bia obwa ọtọ, onẹne mwa ọbukwọ n̄woke;
come one by one; who comes, strips, he sees if he is not a man;
ony' isi ọgqya webia, bw' ọtọ; Qba n' Idú wẹnẹne, siya,
head son-in-law comes, strips King of Edo looks, says,
ni gi bu n̄woke, owẹ ẹbebe. Di Ainyañwu wẹbia;
you are a man, he goes. Husband of Ainyanwu comes;

Ẹzẹ qba n' Idú wẹsi: di Ainyañwu, ibw' oto,
King of Edo says: husband of Ainyanwu, if you strip

iburọ n̄woke, Obun̄gwangwa ẹbuoyi, mw' ọbulu n̄woke,
and are not a man, Obungwangwa kills you but if you are a man,

obue onye na n̄ku. Ẹz' qba siya: bw' ọtọ; owẹtqfo, siya
he kills man on palm tree. King says: strip; he strips, says

ọgqđq nine diya n' uku, ọfđq ofuke. Ẹzẹ qba wẹsia: tqfukwue
cloth all (that) are on waist left one. King says: take it off,

owetofukwue ; mwa nine wefoya, n' qbu nwoke; Obungwangwa
 he takes it off; all see that he is a man ; Obungwangwa
 wēbue onye na nku. Afo ejwana weliye lisiye ; owesi
 kills man on palm tree. Afo ejwana eats him, eats all ; he says
 (bu ezqba) onye nq qtq nenu nkwa ofu ife nyekune.
 (King) who is on palm tree, when he sees thing let him not say.

TORTOISE AND BLIND MAN.

Asi Itambwalide gbakwqsa nwunye di isi na no
 They say Itambwalide ran to meet wife of blind husband that
 married

di isi. Fa si na mbè welu ewu je
 blind husband. They say, that tortoise took a goat and went in
 na be di isi na nwunye di isi ; asi di isi weju nwunye
 house of blind husband and wife ; they say blind husband

di isi : kedo ewu ? Asi n' qdi
 asked his wife : where is the goat ? They say that it is on
 n'uku mbè ; nwunye isi wechuba mbè. Di isi
 the waist of tortoise ; blind wife looks for tortoise. Blind
 wesi n'ewu nadikwu n'uku nkpi. Owenačoya ; nači
 husband says goat is on waist of goat. She looks for it ; sits

qrq ani, nkpi wenie onweya n'ana n'ebe onqli
 with rump on ground, goat buries himself in ground where she sits

qrq ani ; nkpi wekpokeya ; oweboputaiya, nwunye,
 rump on ground ; goat pierces her ; she digs him out, blind

isi si na nkpi ji ewu. Fawebu nkpi, faruya,
 wife says that goat takes the goat. They kill goat, share him,

roya. Fasewete qgqdo onye di isi, wem'akweya
 roast him. They tear, take cloth of blind husband, take put cloth

n'uku. čil'anu ofqdo, tie n'ofe, fakenye qkbolokbo,
 on waist, take animal some, put in soup, they divide pieces ten,
 anu n'ili. Nwunye isi si naya geli qkbolokbo ise.
 they eat. Blind wife says that she will eat pieces five.

Ka faneli nli mbè bia ; fa welu ofu anu, libe ;
 As they eat tortoise comes ; they take a piece of meat, eat ;

ínbè wẹ̀lu, mwa fa afuroya; ñwunye isi wẹ̀si naya
tortoise takes, but they don't see him; blind wife says she has

liliso anụ enọ; diya si na lili sọ enọ;
eaten only four; her husband says he has eaten only four;

fa wẹ̀nuba qgo. Mbè wẹ̀ji gẹ̀wẹ̀lu ñke anu, balu n'ọko,
they fight. Tortoise takes that meat throws in fire,

bwanaba. Ebwene nọdu n'obu neče ñbè. Eluzie
goes. Cock sits on obu, watches tortoise. When

ka ñbè ji ofu olo anụ bwanako; ebwene muba amu,
tortoise takes one leg and goes; cock laughs,

fawenwudeya, si na fagebue; faweno k' ife nesi;
they tie him, say they will kill; they perceive that thing

fa wesi, ka fagenene anụ n'ọko; faluzie
is cooking, they say they will look meat in fire; they reach they

faturọ ofu; fawekpọ nglika qgodọ onye isi oku;
see nothing; they call piece of cloth of blind man;

oweya, si naiya no na uku ñbè. Mbè wẹ̀bwanaba,
it answers, says it is on the waist of tortoise. Tortoise goes,

zu ñkpi qzọ, siya ne amui ka, qdımwa iw'arụ qgodọ,
meets goat other, says his genitals are too big, he must put on cloth,

wẹ̀siya ne ñke, ka iwẹ̀lu; owenaluya, kẹ̀neya. Mbè
says to him, look at one he takes it, thanks him. Tortoise
you take;

wẹ̀bwanaba, onye isi wẹ̀kue qgodọ onye isi; o wẹ̀za,
goes, blind man calls cloth of blind man; it answers

si naiya nesikwọ n'aka ñbè, fẹ̀ n'aka ñkpi;
says he comes out from hand of tortoise, goes to hand of goat;

ñkpi wẹ̀manie ẹ̀nu, be; kpà, kpà; wẹ̀jẹ̀uiye oñweye n'ani.
goat jumps, bleats; buries himself in ground.

Elũe ka ñwunye onye isi nakbu qrọ mpi ñkpi kpokanye;
When wife of blind man draws buttocks, horn of goat pierces her;

ñwunye onye isi nolo, wegwuputiya, siya ka inesi sọ
wife of blind man perceives it, digs it out, says that you smell

àkàlà àkàlà; nya kà ñkpi ji isi.
bad; so goat takes smell.

CRIPPLED WOMAN.

Ofu ñwainye ka akaya belu, oñwẹrọ ñne, oñwẹrọ ñna,
 One woman whose hand was cut off, had no mother, no father,
 onẹ jẹyali n' oifia ; olñe ðfumbqsi nwobili wẹjẹ n' oifia,
 she wanders in bush ; one day bush cat goes to the bush,

wẹfuya, wesiya: n' ẹb ineyali n' oifia adẹrọmmwa ; ya soluya
 sees her, says : where you wander in bush is not good ; she must

k' ọjẹ biye ; osiya mbà ; na fa gamuya amu
 follow him to his house ; she says no ; they will laugh at her

maka aka naderọmmwa. Owesiya naya gama ifeya gẹme
 because of her bad hand. He says that he knows thing

n'aka naderọmmwa. Owesoluye naba ; nwobili si ñwainye
 to do for bad hand. She follows him, goes ; bush cat says to his

afu, sibe ifeya, mẹbe sọ nni ; Oluzie ðfumbqsi ọfu akaya
 wife, cook his food, make only food ; one day he sees her hand

n' oifia owẹwẹteya, onata n' onọ, kwakọya, wetuoiya afia,
 in the bush and takes it, goes home, joins it, wraps leaves,

qdi ka qdi.

be as it was (before).

Ñwunye nwobili fuli aka ñwainye afu, wẹmuba amu :

Wife of bush cat saw hand of this woman, laughed ;

fawẹkwa óbwa, si fanaya fulu ñwainye ofu aka.
 she beats calabash, said to them that she saw woman with one hand.

Fabia na ẹke na oyi n'anọ ka fabia ku aka.

They come eke and oyi days, four, they come clap hands.

Fawebia mbqsi afu, ku aka ; owesiya ku aka okuya ;

They come that day, clap hands ; she says to her clap hands ;

iwe wẹle ; nwobili ; owesi nwunyeya naya gẹme
 she claps ; bush cat is angry, he says to his wife he will make it

ka qgadinmmwa.

all right.

Olúzie ofu mbqsi nwobili wećinye ñwunyeya ji qko osi

One day bush cat gives his wife plantain, for her to

k' qrua ; ka otinyeya n' ọkò, wẹlu mwana na nnu bioya ;
 roast it ; that she is to put it on fire, and take out and salt, mix it ;

ka ibwabwa ute nanso ọko, ka ọdọba oko afu n'ebe ono,
she is to spread that near fire, that she put this pot where she is,

ka ikpokwasi oñwei nto. Qbulu na ñwunye diya abata,
that you smear yourself with ashes. When wife of her husband goes in,

osi : ka eḡeno ewu ; ka osiya wà, n' aru nẹmeya,
says : let her go and get leaves for goat ; let her say no, she is not well,

ngi bulu oḡede, bunyeya, si na aru ekweroi eli ; ọsi deḡelu
you take plantain, give her say you don't want to eat ; she says keep

nwobili ñgi siya : mbà, na oḡetelu aka. Owẹbunyeya ọi
for bush cat, you say : no, that he has gone far. She takes, give her

ọko afu ; olilide liča ; okwua ododo n'ano. Nke afu
this plantain ; she eats all ; she gets tails four. The one

osi na oñwero aka, wefuya na oñwelu odudu n'ano, wẹkwọba
she said had no hand, sees her that she has four tails, beats

óbwa, gwa mwade nine ka fabia na eke n'ano, na oyi n'ano.
calabash, tells all men to come four eke days, four oyi days,

ḡefu onye ñwelu ọdo. Elūzie mbọsi afu fagbača ọto ; fasi
see who has tail. That day they strip naked ; they

ñwainye afu : bwa ; ọbwazia ; fafu ododo n'ano ;
say to this woman : strip ; she does not strip ; they see tails four ;

fa muba amu, si n' ọbu alo ; fawẹbueya.
they laugh, say it is forbidden, they kill her.

THE TWO GIRLS.

Nwabọggbia nabọ ọebe na ñko, onye nakpanare

Two girls go to get wood, one gets more than the

onyena na ñku. Fawẹfiofa, fiosiiziya :

other in wood. They tie them, tie them finish ;

onyena akpatanari na ñku wesi onyena bóya ; ọboya ;
the one who got more wood says to the other help her ; she helps her ;

fapuzia na mili ; nke n'enwero ñku rinne
they come to water ; the one who has not much wood

kwqbunyeya na mili ; pakqta nkufa nabo. Elūe ka orululu
pushes her in the water ; takes wood of both. When she reaches

na osisi, oligolu, wesi onye naku ngwọ ya gwa ndi
to the tree, climbs up, she says to palm wine man to call

befa fabia paluya owesi na akwobunyeya na mili.
their people (that) they come carry her that she pushes her in the water.

Onye ezili ozi wezie. Fabia gapaluya nyeya ogu,
Who is sent message takes it. They come carry her give her medicine,

faluzie onq, jekpota onye kwobunyeluya na mili,
they reach home, they go call her who pushed her in water,

siya qburu onye wetanari ibeya n'ife obueya.
say to her that it is not right that one who gets more things than the
other should kill her.

Čuku wesi mwade nabq je ife, onye wetanari ibieya
Cuku says persons two go (to do) thing, who gets more than the other
ifeya gbunaya.
he shall not kill him.

THE POOR BOY.

Nwobwie jelu mpa aku, kpata nkpolo ego;
Poor boy goes gets palm nuts, finds one cowry;

nye nnyee, siya: gotaluya aku; nneya
gives his mother, says to her: buy for him nuts; his mother
rapu aku gota azu; owesiya naya amweuwe, n'ogbwie
leaves nuts buys fish; he says that he can't take it, that poor boy

adačo azu. Okpatakwa qzq; onyeye,
does not want fish. He finds another (cowry); gives her,

siya gotaluya aku. Elue ka nneya lulu,
tells her buy for him nuts. When his mother gets there,

ggotaluya eke; qsiya: asilimi got'
she buys for him a python; he says to her: I did not say to you buy

eke, n'qb aku; owelu eke tuba n'qba.
eke, it is nuts; he takes python carries it to the king.

Okpatakwa qzq, si nneye na nka bu mbwe etq nsiyi
He finds another, tells his mother that is three times I say to you

got' aku, olue qgota ičoku, osiya asikwoi:
buy nuts, when she brought parrot, he says to her:

égotezinazu? mwa qbu anu; igotəkwečo iku;
 did I not say don't buy fish? and now it is meat; you buy parrot;
 otuba ičoku n'qba; qkpakwata nkpul'ego qzq; si: biko gota
 he takes parrot to king; he finds another cowry, says: please buy
 aku. Olše gota nšiči; otuba nšiči n'qba, si
 nuts. Then she buys rat; he carries rat to king, says to her
 azutazinalum.
 don't buy for me.

BURIAL AT NIBO.

Mwade n̄wuru, aiyəbēb ákwá, wēt' ufie, mbeya;
 A man dies, they lament, take camwood, rub him;
 eručeya ufie, apaliya futa mbala; afuta mbala
 after rubbing camwood, they carry him outside; outside they mix
 agwq ufie n'qko. Agwqča ufie n'qko, qkpo nabq,
 camwood in a pot. After mixing it in a pot, two women of family,
 ofuonye eru enq n'ofu akoko, ofu onye nofu akoko.
 one rubs one side four times, the other the other side.
 Ofu onye umunnaiya ebu ewu, owelu aka, čelu mmē'
 One of family kills goat, takes hand, holds catch blood
 wu, qkwasaiya n'aka; omalo ŋfofo ewu, tinyeya
 of goat, pours in hand; takes throat of goat, puts in
 n'qno, ebu qkoko, čelu mmē, kwasiya n'aka, wēl' ulume'
 mouth, he kills fowl, takes blood, pours in hand, takes feather,
 kueya n'aka. Ofu onye wēl' agoba, sienye enu ísí, owēl'
 put in hand. One takes razor, passes over head, takes
 owulu, tubueya n'onu; wēl' akwa, kpuenye, ekwote
 cotton, lays round neck; takes cloth, covers him, takes bamboo
 ŋgugu n'anq, ebubuoia nkpilisi nanq; ekbēl' ekwēle niya,
 from cut tree, pieces four; string for it,
 bubutekwete nkpilisi nanq; ewēkbaiya; ewēbulu ozu,
 cuts again pieces four; ties it; they carry body,
 doinye; welu ute amili, kpueya, apaloya gan' ajago.
 put on it; bring mat, cover him, carry him to farm.
 (9851)

Umu okqlqbia ewew' qgo, gan' ajago; elñe
 Young men take hoe, go to farm; when they
 n'ajago, owel' qmu, ðuan' ani, si ozu
 reach farm, they take palm leaf, knock on ground, say corpse old
 oñie bwanare ozu qfu. Ewelu agaliga ñkita, siye
 make way for corpse new. They take piece of basket, measures
 enq; ewel' egu qgo, esieya enq; ewegwaba
 four times; take handle of hoe, measure four times; begin to dig
 ani. Agwača ani, atopu ozu n'ogugu;
 ground. When they have dug ground, they put corpse on bamboo;
 qbulu ñwainye akwapo aja n'owele; qbulu ñwoke
 if it is a woman they break down wall in back house; if it is a man
 esi n'qn'uzq paloya. Qbulu onye mutalu ñwa, enieya
 they pass street door take him. If it is a father of children, they
 na ñgulu beya; qbulu onye amutarq ñwa
 bury him in the garden of his house; if it is a childless man
 enieya n'ajago. Nnenwainye qbuna ageniya n'ajago.
 they bury him in the field. Woman any they bury in the field.
 Atopuya n'ogugu, apaloya doya n'ani; abwačibe
 They put it (corpse) on bamboo, carry it put in ground; when
 aja, ebuji ogugu, awun yeya n'ani.
 they fill in earth, break bamboo, put it on ground.
 Abwačiče ebuke agiliga nketa, akwasa
 When ground is filled in, they break pieces of basket, put
 n'ini. Ebuke egu ñkwa; ato aja; asiya ebwqn' aka
 on grave. They cut (loose) hoe; they take earth; say don't wash hands
 na či onye bulu gi. Ewel' akəkbe, ñe aja,
 for Ci of man who killed you. They take left hand pass sand
 n'isi, wosa n'ini, Umwqkbo ačel' qgo na ñkbo; fanaba;
 round head, throw on grave. Women take hoe and spade, they go;
 elñe n'onq, n'ęzi ekute mili, akwasan' aka,
 when they reach home, outside, they pour water, wash hands,
 akwobuge n'azu, abainye n'onq. Anqsia fa,
 throw on back, go into house. When they sit small time
 anabafa.
 they go.

Ñwunyeya adqbuo ife onu; ñwqkbo adqbueya
 His wife takes off neck ornament; woman of family takes them off,
 qnqlo n'onq; nyafuna qzi n'efifie, bēli sq n'učici;
 she stays in house; she may not go on road in day, only at night;
 ainyase okęnto n'akukwq, jętufuo n'ajoifia;
 at night she takes ashes pot rest, throws them in the ajoifia;
 Olũo n'izu natq nwqb bo okbočainy' isí, tinye owulu,
 for twelve days woman shaves head, puts on cotton,
 owęł' ntutu je toe n'ajoifia; Ebufuęli aja nofe owęle
 takes hair throws them in ajoifia; they break wall at back of house
 ewęsi napu. Omęsi nli mwade qbuna geli,
 she passes to go out. She does not cook for anyone to eat
 ñwainye anęguluya ife ogęli mwa ñwatakele afu amęwo ife
 woman does not cook for her but that girl (who) does not wear
 qbuno n'onuya. Mwa onye qbuna n'ajadu afu agemęko aru,
 anything on neck. Anyone and this widow do not touch body,
 belisq mwa qbu ñwa mbal' qtq. Nwoke qbuna amęji anase
 except small boy who goes naked. No man takes night go to
 węba bę ajadu, bęlisq mwa qbu ñwaiya. Qbuluna ogawu
 house of widow, except only her son. If she goes to
 aru na mili, ñwoke qbuna amaba na mili qnawu aru,
 wash in water, no man goes into water (where) she washes,
 bęlisq mwa owučalu. Mwade qbuna amęniye ukwu
 unless she has finished. No man step over legs.

Omę ji afia owęluo izu asa. Olũe izu asa
 She does not go to market for 28 days. After 28 days

ęjętučie aja; owęsi on'uzq qzi pobá'.
 they go rebuild wall; she passes door of street to come out.

Owęłde mbqsi agemępuluya ife onu. Owęlu
 When the day comes they take off things (from neck). She takes

ęgu n'ębunu gan' ajana; ękuo onye nri; owę je n'ajana;
 goat and ram goes to ajana; they call Nri man; he goes to ajana;

qdqbofwiye (owulu) gafuo, qtqpwiya akwa,
 he breaks off (cotton) throws away, he takes off her cloth,
 (9851) K 2

omalo akwa qzq. Owənata n'onq; nwoke yekuēi welu ofu
puts cloth other. She returns home; suitor takes one

qkoko, wəsibe nni na mwq; eguče alofa mwq.
fowl, cooks fufu for mwq; when they finish cooking they
give chop to mwq.

Owəsi kīta n̄wainye n̄ka abulu n̄wunyem; anabafa aińyase
He says now woman this is my wife; they go that night

fa nabq ędina.
they lie (together).

Akǎ ubqsi qkukwu; olūe ubqsi afu, abwa
They fix day of second burial; when the day comes they fire

ębwē n'uzq n'ototo; Abwača ębwē, akwa ǎǎ
a gun in the street in the morning; after firing guns, they break

on' uz' ęzi; akbq abia; ęwēle ębunu n'ębwēne, n' ambaǎi
wall of door; beat abia; take ram and cock, yams put

dobe n'iru abia; onye gabwi' abia owēlu ębwēne,
before abia; the abia beater takes cock,

mwa qbu ębunu, fie n'ainya. Mbwe ęfifie afolo,
or ram, passes over eyes. As day goes on,

abwa ębwē; ndi ego nsi ębwē ewetebe; akbw' abia;
they fire guns; cowries for gunpowder are brought; they beat abia;

akboča abia, abwaf' ęgu na abw' qsq.
after beating abia, they begin to dance and run about.

Abwača qsq onye n̄wēle n̄woke, n̄wokiye akbqinye;
After running about, one who has friend, his friend calls him;

anofa mwainya, ęlięfe nli; onye qdo naba.
they divide palm wine, they eat finish; each goes home.

Olūe n'izu asa ęękbučie ǎǎ qn'uz' ęzi; avoa qbo čiye;
In 28 days close up wall of door; they dig qbo of ci;

ębu ębunu n'qkoko n'iru či. Mbwe mbwēde efolo,
kill ram and fowl before ci. In evening,

atīta ǎi n'asato, n'ęgo nasato, na ǎi nanq;
they collect eight yams, and eight cowries, and four yams;

aruq ǎi nanq n'qko; anwut' ofu ębwēne ębuǎite n̄kpilisi
roast four yams on fire; they bring one cock they cut pieces

Mwade nabq, okqlobia, wēl' qgo, gwaña n' ŋkoko àj' ɛzi,
 two men, young men, take hoe, dig by side of street wall,
 agwača ani, ɛwēl' aɣiliga ñketa, kbo àjà ñkbo enq;
 after digging they take piece of basket, strike ground four times;
 ɛwēl' ɛlili, kɛɕie qmu n' ute amili n' oglisi; mwade
 take string, tie leaf to mat and oglisi; two men
 nabq apaloya, due n'ani. Abwačiye; abwačiɕe, ɛbuke
 carry it, put it in ground. They cover it; after covering
 ñkɛta enq wosa nɛnuya.
 it they cut basket four put on it.

Ofu onye awuwq enq, ato aja, siya: sobe onye bulug' unu;
 One jumps (short jumps) four times, says: follow him who killed
 you;

abia.

they come.

Ofu onye wēlu umma jide n'aka owēlu ji; arol' aro,
 One takes knife, holds in hand, takes yams; they roast (in fire),
 loiya, wēl' ísì qkoko, loiya; owēl' umma, bubueya
 puts them, takes head of fowl, puts it; takes knife, cut sit off
 n' ofu mbu.
 at one stroke.

Onaba mwade aka; očili ji nanq, čil' ego nanq,
 They strike knives take four yams four cowries,
 čie ndi n' onq. Oké qkoko očinyɛfa ofu, čili ofu.
 give to them who are there. He divides fowl gives one, keeps one (half).

Mwade abwasa; elño n' izu natq, umunniya apalu mia,
 People go; in twelve days, family bring palm wine,
 bia na biye; ɛjɛ na čiye; ɛdobe ofu ite n'iru čiye.
 come to her house; go to Ci, put one pot before Ci.

Onye biye pado mia, fa nato na či onye afu.
 One of her house takes palm wine, pours it out for Ci of this man.

Anabwasa mia n' itɛnu; ańoča mia, onye qdo naba;
 They pour palm wine in pot this; after drinking everyone goes;

asi ɛnɛmeya k'ɛsi ɛme nwoke.
 they say, they do it as they say dead man did.

Qbulu onye ñwēlu ife, mbōsi izu natō osuča nli,

If the man had property in twelve days he cooks food,

nuko mwainya; ony' eče ndi oiyyia ego mia
collects palm wine; he gives his friends cowries for palm wine

na ndi oiyyi nnaiya; mbosi afu fapalu mia, bia;
and friends of his father; this day they take palm wine, come;

obu egu, qbulu onye ñwēl' efi, óbuo; ndi qnyēl'
he kills goat, if it is one who has cow he kills it; those to whom he
gave

ego bia, onenyēfa anụ nā nli; qpe umwōkbo
cowries come, he gives them meat and fufu; he gives women

qkba ji nabō, umwōkbo esibe nli n'obu, ēwētō aka na ēi
vessels two of yams, women cook fufu in obu, throw on ci

onye ñwulu anwu, ēwēlu ogēne n'āko na garube n'umunna,
of dead man, take bell and beat it and go round family,

onye abatalufa onyēfa ofu mba ji; umunne ñwainye
to whoever they go he gives them one of yams; all women

nenyēfa nnu na ose na mwanu; fa nakōča,
give them salt and pepper and oil; collect finish,

fapale naba bonye ñwulu anwu.

they take return to house of dead man.

Falño yube ji, fayūče; fawēlu toa aka na ēi;

Then they cook yams, they cook finish; they take throw on Ci;

faliče; apata mia, fatoq; fatoča,
they eat finish; take palm wine, they pour; they pour finish,

fañoa; ańočafa, falaru n'ēbafu. Ūi ototo fo,
they drink it; they drink finish, they sleep there. In morning,

ēwēlufa ogēne, je n' akōkwa ji qzō, fanata, veyuo.
they take bell, go again, collect other yams, come back, they cook.

Fayūčiye, fātōa aka; fatuč' aka, falie;
After cooking they throw (fufu); after throwing they eat;

faliče, falaru. Fanq̄dide bē ñwok' afu, genye n'izu natō,
after eating they sleep. They stay in man's house, reach twelve days,

ñwa ñwok' afu wēlu ofu qkoko, nyēfa mbōsi izu natō,
son of this man takes food, gives them on twelfth day,

fawęlu ọkoko węza onọ ; ọćinyęfa ји nasato ;
 they take food sweep house ; he gives them eight yams ;
 fawęlu sibe nli ; fasiće, fęlie, fęјé na mili, јęwo aro ;
 they take cook fufu ; after they cook they eat, go to water, wash ;
 onye ọdo naba beya.
 every one goes home.

MARRIAGE AT NIBO.

Onye јęko yoćọ nwaіnye, ọgwá nwoke ọkwiya, m'qbu
 Who goes want wife, tells friend man his, or it is
 ọkwiya nwaіnye ọsі fa duya aka јqba, nwaіnye ;
 friend woman, he tells them (lead) help him to find wife ;
 ọbuluna fafu, fazieya : bia, nà fáfu nwaіnye ọgano ;
 if they see they tell him : come, that they see woman he will marry ;
 mbwe ọbialu, ọfu nwaіnye ; ọdoya mmwa, ọnaba ; ọzie
 when he comes he sees woman ; if she pleases him, he goes ; he tells
 nwokiye gágwá nnaiya na nneya, si fa, na
 his friend go tell her father and mother, say, that I
 muńwa gano nwafa ; owępalu mia bia, owęsi nna, ọdoyemma
 will marry their child ; he takes palm wine, comes, says to father
 ka mu nowa nwaіnye.
 he likes that I marry his daughter.

Qbuluna nnaiya ẹkwe, ọјđọ nwaiya, siya ọdoyimwa
 If father agrees he asks daughter, tells her it pleases you
 kà nwoke nka nobaiyi ; ọbuluna nwaiya ẹkwe, ọјđọ nneya
 that this man marries you ; if his daughter agrees, he asks her mother
 na ọkwé ; anubafa mainya, añoča mainya, ose
 and she agrees ; they drink palm wine, after drinking he says to
 nnaiya na nwaiya gęsoye gęје mal' onọ ; nnaiy'
 her father that his daughter follows him go know house ; her father
 ẹkwe ; osi nwaiya : ilńo, ngi nęne onọ ọfumma gino
 agrees ; tells his daughter : you reach you see house well you stay
 izu nabọ, ginataba ; mbwọ naје ; diye węlu ọgo nabọ ili
 eight days you come back ; girl goes ; her husband takes

neya ; qnata nneya, q̣juoiya,
twenty cowries gives her, she goes back to her father, he asks her,
siya : ñwam, qdikwaimmwa ? qbuluna qdiya mmwa,
says, my child, was it good for you ? if it was good for her,

qgwanneya, siya na onqiya di mmwa; qnqkwa izu
she tells her father, says that his house is good; she stays eight

nabq bənneya, ogaroba bə diye ; ubqsi
days in father's house goes back to husband's house ; day she goes

qganakwa qzq bɛnnɛya	diya apalu mia sobiye ;
back again to her father's house,	her husband buys palm wine, follows her :

ɛluɛfa, atua mia namwɔ, ɛwɛwɛ ɾɔa anɔ niwainye ;
 when they take palm wine to mwo, they take meat for girl ;
 diye ɛduluya naba ; qbuluna qbu nuku ambogqbia, falibe
 husband leads her go ; if it is big girl, they eat

akwali; diya ɛbuo luya ɛgu n'okba ji nabq n'okbede.
 "akwali," husband kills for her goat, and two bunches of yams and
 basket of koko yams.

Nneya ekue diya siya: bia k'olie ife; obia
Her mother calls husband and tells him: come and eat; he comes

isieli nli ; onq ñkbolo učiči nabq ; qbulu ñwata,
to cook and eat ; he stays two days (nights) he goes ; if it is small girl,

diya nye ofu qkba ji, nye azu.
husband gives one bundle of yams and fish.

Di bia mbqsi afu; nq nkbolo obqsi nabq; mbqsi di
Husband comes that day; he stays two days; day

ñwabqg' afu gēku qgqya ñwainye oku ; obia, onyeya
 husband of girl calls his mother-in-law; she comes, he gives

afia n' eli. Qbuluna onyereya ego, mwa ya élin'ife
her 10s. If he does not give money, her mother may not eat,

m'qbuluna onyeya ego, ol'ife; ona ji očinyeya qgqoq,
but if he gives money she eats; he takes gives her cloth,

očinyeya ji nasatq, naba ; ñwok' afu jẹbẹzie gano qlu
he gives her eight yams and goes ; the man goes pay to

ogqya nwoke qko ;	qbuluna qnoiya qko rinne,	onwasa
father-in-law money ;	if he pays him money much,	in seven

obue mbubu, mwa qbuluna onqroiya qko rinne, qnqlo
month she marks, but if he doesn't pay much money, she

bɛnnɛya, genye ogɛ qgɔya ganoɔɔaiya; owɛbue
stops in father's house, till time his son-in-law pays finish; he take
mbubu; obuɕe mbubu, anaba bɛ diye gatul' ime;
mark; after marking, she goes to husband's house
to conceive;

qtul' ime ya na diya ɛbuziɛle onq.
when she conceives she and husband live in (one) house.

Qbulu nwata, ob' abqgqbia, onye qbuna digq mmwa ka
If it is small girl or big, either is all right to
igano. Qbulu nwainye mal' ɛzibqmma, anɔiya nnu afia nabq:
marry. If it is a very fine girl, they pay £20;

qbulu onye mwatalqmmwa, anɔiya nnu n' iru; qbulu
if it is a small fine girl, they pay £10, if it is
onye adɛrqmmwa anɔiya eguɛkpɛleg' esà. Qgqiya nwainye
an ugly one, they pay £7. If mother-in-law

yqinyá qlu, qbia k'qluya qlu. Onyɛ onye n'on'
begs him to work, he comes to work for her. He gives man who
isi afia nese. Onyɛ onye n'on' isí ɛgo
was spokesman 5s. He gives spokesman money to

genye nna nwafu; omɛ ji akaiya wenye qgqiya nwoke
give to father of girl; he does not take his hand give money any
qko qbuna bɛlisq mwa onyɛlu onye nonisi.
except he gives it to spokesman.

Qbuluna nwabqgq eto uto, diye wɛlu ɛgu, bia bu' ɛgu
If girl big grows, her husband takes goat, kills goat
abqgq; mwa abqgqbia kɛ anu ɛgu afu; ɛmɛɕe
for girl; and girl divides meat of the goat; afterwards

diye anqlu, biabu' qkoko; onye noloya na
her husband is glad, comes kill fowl; suitor with basket

qkba ji na ite mia. Ojɛbuo na mwq, qsi na qbu
of yams and pot of palm wine. He kill for mwo, he says that it

qkoko onye noloya ano, ku nu bialu gebu,
is fowl for him who will marry her, that he has come to kill it,

yalo ikwe ka aru ñwaya, ewebu qkoko;
 that he who marries agrees for his daughter, he kills fowl;
 esię nli, alo nli na mwq na ísí qkoko; aloča
 they cook, they offer fufu to mwo and head of fowl; after
 ęlięę nli ańwoa mwainya; ańoča mwainya,
 offering and eating they drink palm wine; after drinking palm,
 ñwainye na di aiyęle naba; qbulu ñwata agebuli qkoko;
 wine girl and husband together go; if it is a small girl they kill fowl;
 onye nolonye; obulu nuku abogobia agebuluya qkoko,
 suitor gives it; if it is a big girl they kill fowl,
 onye nolo nye.
 the suitor gives it.

Ñnaiya wesi omutalia ñwa, k'ónwę ñwa; qbaliya
 Her father says if she bears child, he has child; let her
 nife?
 bear many children (?)

Qbuluna onye qbuna apalu mia, doye na ñwainye;
 If anyone buys palm wine, puts it for girl;
 atoqliya mwainya na mwq, ñwainye afu tul'ime,
 offers palm wine to mwq, and the girl conceives,
 omuta ñwa, ñwok'afu gamu ñwa.
 and bears a child, this man will have it.

Qbuluna ñwainye sulu diye naba, olńo ubqsi afu olainye
 If girl follows him go, on that day he copulates
 n'ainyase; mwa qbuluna ñwainye afu ękwęre
 her at night; but if girl won't agree to his cohabiting with
 ka olaiya diye ajuya, si n' qburq ñwainye; niya
 her husband begs her, saying she is not his wife; he
 amakpu ębwe galu inęne ęnęne.
 can't buy gun without looking in it.

426.

TORTOISE AND DAUGHTER.

Íbè, Nwanęga, motalw' anu.
 Tortoise, son of Anęga, begot a daughter.

Si
 He says

na naya gēkeya di na qra ábwa nloló
he will give her to husband to that country where no one says it is
not good.

Owēlilue fanoba nya na qra abwa nlolo
Time comes they marry her to a country where no one says it is
not good.

Ogqñwoke ɛwēlisiya qgoya, anabiakwana
Son-in-law then tells him, his father-in-law, that he must not come
yet.

Ŋwaiya ñwainye siya na biko nnaiya k' anabiakwana.
Then his daughter says to him that please her father do not come yet.

Anaro abaga mbwaga bēfa. Osiya naiya ɛj̄er̄o.
That no one disputes in their place. He says that he would not come.

Olū mbqsi afu qkqro akukwō obodobo, kqro ɛlili,
It reaches that day that he picks leaf of obodobo, gathers rope,
imania osi umunnaiya unukēčibe; fakečiča qsifa
gets inside, says to his family you tie up; they finish tying; he tells
unu paliya j̄ebe, n'ibudu afia, si : pianya ñwaya;
them you carry him, go to full market, says : give him to his child ;

elūe bēñweya, ñweya mubá na nnaiya ɛm̄e ka
he reaches child's place, his child rejoices that her father has done

on̄em̄e. N'q̄bia, k'q̄j̄iri m̄epe, qnábulu
as he used to do. That it is he, she then opens bundle, it was

nnaiya m̄bè. Otie, siya, nneya mwana biakwa;
her father tortoise. She shouts, says father, but you have come ;

nya sikwalu ñgi; abiana; n'anaba abwaga mbwaga
did not I say you must not come; that they do not dispute in their
bēfa; osiya bwa ñkiti, naiya nà ja n'anaro ya ɛbwiya.
place; he says keep still that he will go, that it is not they that would
not kill him.

N'q̄bia ka ɛj̄ire egučeliya ife. Oličq, čiwēdañasi,
So that they take to cook for him chop. He finishes chop, evening
comes,

fapoafa ol̄eli na Ogwe. Nya na añwunta iȳele čoba ebuba;
they take a walk to Ogwe. He and mosquito commence to ask sandfly ;

siya: unu ɛm̄ede ańá? Qsiya na fano; qsiya :
says to him : you, how are you? He says they are there; He says :

Ƶ' unuwa, ibu anwu, onɛlukwe ɛnè; owɛlisiya n'ɔrase
your yam, you mosquito, does it develop from seed; he then says

k' qkbo akaiya na qkbo qkbaia. Mbè mu amu;
that it is the same size as his arm and thigh. Tortoise laughs;

ɛboba siya anwu, n'wannem, n' qburu muɛwa ra kai, na mu
sandfly says mosquito, my brother, that if I reach like you, I would
ɛnoɛɛgwo mwadu. Mbè wɛsi n'ogwe niri si na unu asibukwe
swallow person. Tortoise passes then from the Ogwe gets up says
that you with lies

onwe unu. Osi onye jiya pulu omɛ raka qkbo akaiwu,
kill yourself. He says he who his yams grow up big as size of

mwa obu ikbɛlokuya owɛsi ɛboba, givonya isɛle qburu mma
mosquito's arm or knee his he says, sandfly, you who say had it not
okobo mwa igɛno mwadu; obu ya bwaɕata mbɔ akaiya igɛnɔ?
been the soldier you would if he scrapes off nails of his hand can
swallow person; you swallow it?

nwu k'ijiɛ no nwadu; siye tonya n'ulu;
(how much less) a man; says to carry and throw him into mud
swamp;

ɛwɛve painye nya n'isi ak'ɛlu ani
they take to carry him on head without hand touching ground,
qkba ɛlu'ani.
foot touching ground.

Elɔ' idɛmili; olɔoiya n'uɔu;
They reach waterside; go waist deep in the water;
ase towéya, towéya. Osiya: biko uno atowɛneya,
they say throw him, throw him. He says: please, you, don't throw him,

kaiya bue n'wazu, ya zɔlidɛlɛ qkba.
that he should kill little fish he treads foot (on).

Ʋwɛfasiya onye apa n'isi onɛbu azu.
They then say he who is carried on head does not kill fish.

Ngilidɛli n'ani. Osi: orimili ilikweya, ɛgi
Did you come on ground. He says: river if you swallow me you
ilikodo mwadu nine, n'abaga fa mbwaga ya bwagalu.
should swallow men all, that they have disputed him as he does.

ONITSHA DIALECT.

NARRATIVES.

TORTOISE AND ELEPHANT.

Aserikas, ẹbunẹm.
Maerchen, don't kill me.

Ofumbọsi ka ńbẹ ẹkẹl'enye nim'oifia, osiya
One day that tortoise went to elephant in the bush, he says
na fa gabu oiyi enyi si: qdjmwa; mbẹku si
they are going to be friends; the elephant says: all right; the tortoise
says

anafagadoli odọ qniri mbẹku gaiyọ akum
he will take tie-tie; he gets up; tortoise goes and begs hippo.
siya n'enyi nainyaliai ísì siya nya gadobwiye n'odọ.
says that elephant boasts and says that he will pull kill him with rope
oẹle odọ mwakwia enyi n'uku; osi enyi naiya
he takes tie-tie tie up elephant's waist; he tells elephant that he
gakbọya n'oifia; enyi wẹle seya n'ọporo ẹkbọya
will draw in from the bush; elephant told him that he can't draw
n'oifia, qsi enyi naya gakbọya owẹle
him from the bush; he tells elephant that he can draw him; he takes
noiya odọ n'uku qrapwiya oẹku otobo
to tie him tie-tie for waist, he leaves him he goes to hippopotamus
n'ime mili; qsiya naya ńwẹl'íkẹ idọkpotaiya nenu ani
in the water; he says to him, that he is able to draw him up to the ground;

otobo wẹsiya qbuluna qporo edọkpotam, wẹl'odọ
hippo. says to him if you are able to draw me up, take tie-tie

nidom n'oku; owẹnyidoiya odọ; qrapwiya,
tie me on waist; he takes to tie him tie-tie; he leaves him,
orego nenu ani; owẹlepota nenu ani enyi wẹlẹdọba
he climbs on land; he goes up on the land, elephant takes to draw

otobo ; otopo wẹ̀lẹ̀doba enyi, fa nabọ wẹ̀lẹ̀doba
 hippo. ; hippo. takes to draw elephant, they two take to draw
 oñwefa ; mbe wẹ̀lẹ̀ kóba umu anumanu
 themselves ; tortoise takes to collect children of beasts (*i.e.*, all beasts)
 nine ; fawẹ̀lebia osifa naiya ẹ̀bue enyi n'otobo
 all ; they take to come he says that he had killed elephant and hippo.
 ofunje ; fawẹ̀lebia, bu umu anumanu ;
 on one journey (at one stroke) ; they take to come, they, all animals ;
 fabọkaba enyi afu, n'otobo ; mbe wẹ̀lezaba
 they cut up elephant and hippo. ; tortoise took name killer
 obuenyi na obu otopo.
 of elephant and killer of hippo.

ODUDÒ NA MBÈKU.

SPIDER AND TORTOISE.

Mbẹ̀ku gwa odudo, siya, n'ainyi gabù oiyi ;
 Tortoise said spider, says, that we will be friends ;
 faje n'oifia, wẹ̀si oinya, kúé oinya ; ainyi
 they go in bush, go make trap, set trap ; we put it
 ṣliya k'qmata anu ny'ainyi ; odudo si oinya,
 that it catches meat to give us ; spider puts trap,
 mbẹ̀ku si oinya, odudò gwalu mbẹ̀ku, n'ẹ̀nwẹ̀rọm ikè
 tortoise puts trap, spider says to tortoise, I have not strength
 jẹgafu maka oinyam ; mbẹ̀ku siya, qḍimwa ; odudo,
 to go to see how is my trap ; tortoise says, all right ; spider,
 ẹ̀nwẹ̀lum ikè fu nkẹm na nkei, odudo si, qḍimwa,
 I am able to see mine and yours, spider says, all right,
 oiyimu, mbẹ̀ku, dalu, oinya nk' odudo amata neku anu,
 my friend, tortoise, thank you, trap of spider catches big animal,
 mbẹ̀ku wẹ̀fẹge oinya, oḷḡe, qfú anu nim' oifia nk' odudo.
 tortoise looks at trap, he reaches, sees animal in trap of the spider.
 Okbọiya, odudo, siya, bià n'oinyaii aṃ̃ ;
 He calls him, spider, he says, come that your trap catches ;
 q̣juoiya q̣mado g̣ide ; q̣siya, q̣mál' Ẹ̣ji ;
 he asks him what it catches ; he says, it catches fly ;

q̄jebasi n'ototo ofumbq̄se
he goes again in morning one day (i.e., next day);
om̄ anu qzq, okboiya; odudo,
it catches animal other, he calls him; spider,
bia n'oinyaii am̄; osiya: omagide;
come that your trap catches; he says: it catches what;
om̄ āroro, ralo liye, osiya: n'q̄dēmwa;
it catches ant, take and eat, he says: it is very good;
obul' anuna; odudo amago na nukū anu,
he then carries meat away; spider knew that big animal,
k'oinya nam̄. Q̄jegaŷyq̄ Ivilīvi n'ēnwērō ūkw̄,
that his trap catches. He goes and asks Ivilivi that gets no foot,
n'ēnwērō aka, q̄nwēr' ainya, q̄nwērō n̄ti;
gets no hands, he gets no eyes, he gets no ears;
owēliajē, n̄poinya, gētinye; odudo siya Ivilīvi;
he then takes him, goes to his trap, puts inside; spider says to Ivilivi;
nq̄dō n'oinya odudo; mbēku abia n'ototo,
sit in trap of spider; tortoise comes in morning,
q̄fu Ivilīvi nim' oinya; q̄kp̄q̄ odudo, siya:
sees Ivilivi in the trap; he calls spider, he says:
bia n'oinyaii am̄, q̄juoiya, omado ḡide osiya;
come that trap had caught, he asks him, it catches what he says;
n'omalū Ivilīvi. Q̄siya, ralolio, liēlio.
it catches Ivilivi. He says, take it out, go and eat it.

Mbēku siya n' abqrokwqm.
Tortoise tells him it is not I who will eat.

Ivilivi aboro anu nniafa neli.

Ivilivi is not animal that their fathers used to eat.

Mbēku bwanaba; Ivilīvi k̄p̄oiya, idiagebulum,
Tortoise runs away; Ivilivi calls him, if you don't come and carry me,
imi l̄a ainyai l̄a.
nose shut (may your nose be shut) your eyes shut.

Mbēku fwaji ʊzə,	omēbi aka,	yqba Ivilīvi;
Tortoise did not see take road,	he touched hands	he begs Ivilivi;
(9851)		L 2

osiya : bia ; oḡḡebu Ivilivi naba biye ḡḡḡbe ;
he says : come ; he goes carry Ivilivi to his house to stay ;

ḡḡḡlizi nni n'ānū, n̄wunye mbeku sisizie nni
he could not eat food and meat, wife of tortoise finished cooking

fa bul' ḡno ; Ivilivi gwafa, si, bunyenni,
and they starve ; Ivilivi tells them, saying, give food,

sos' iya ḡlisie nni, m̄ḡkata mbeku tab' aru ; anum
he alone finishes food, until tortoise becomes thin ; wife

tab' aru ; fasi na fagabapu n' ikunne
becomes thin ; they say that they will run out to place

nniya na nnaiya ; oḡḡ' ubo ; bumbeku wegw' anum,
of mother and father ; he goes to farm, tortoise tells wife,

siya osisie nni nya bulu n̄ke Ivilivi, bunyie,
he says after she has cooked she can take Ivilivi's food, take give (him),
bulu n̄kem, ḡḡ n̄enu unḡ gadḡba ; n̄nat' ubo n'ḡfifie
take mine, go on top of house, put down. I return from farm in
day time,

ka ngarube n'az' unḡ, ka n̄ligulu ḡnu unḡ
that I pass round back of house, and climb up on house

ka nḡdo lie n̄kem ; anum bulu nni gadḡba
and sit down and eat mine ; the wife takes chop, puts it

n̄enu unḡ. Ivilivi elie nkiye lar'ōla. Mbeku nata
on top of house. Ivilivi eats his own and sleeps. Tortoise returns

kol' akbiya atḡba n'ḡn̄lolo, n̄ḡne anum n̄ḡn' unḡ.
and took his bag put down in the drain, sees wife up on house.

Mbeku ligul' ḡnu sobe anum ; nyā naiyā nḡdo b̄lo
Tortoise climbs up, goes to wife ; she and he sit down, cut
ofú n̄bé āka n̄n̄ tiḡ n'ḡno. Ivulivu n̄n̄ adapu si na oḡḡe unḡ,
lump of fufu put for mouth. Pieces of food fall down from hole,

wedā ḡb' Ivilivi di n'ani ; ivulivunni
fall down to place where Ivilivi is lying on ground ; piece this

nu dākwasiya n'ḡnu ; Ivilivi as'ainya, si mbeku :
falls into mouth ; Ivilivi opens eyes, says to tortoise :

ḡbe inḡ na il̄ n̄li ? ikp̄ōriya ; imi là,
where are you eating food ? you do not finish call ; nose shut,

ainyai là ; mbəkɔwafuj' ɔzɔ imilaŋčiye, ainya laičiye
eyes shut ; tortoise does not see nose shut, eyes shut ;

okb'ɔ nkpu, siya niya nɔ nɛnu ɔnɔ, ɛlɛnni ; biko,
he shouts, says he is up on house, he eats ; I beg you,

gwam k'ainyam sailiye, k'imim kpɔye. Ivilivi siya :
tell me that my eyes open, my nose opens. Ivilivi says :

ɔdɛmwa. Mbɛku putɛ nni, bunye Ivilivi, Qliye,
all right. Tortoise brings food, takes, gives to Ivilivi, he eats,

ɔsɪ nɔwunye ; n'abw' ɔsɔ ainyi, n' ɔlugo, n'olɛ ;
he tells his wife ; our running, is reached, is here ;

fabwapulu n'ũčiči ɛifo ; mbeku kpɔ Ivilivi, siya keya ʒe
they run at night till morning ; tortoise calls Ivilivi, says he goes to

ubò bianata. Ivilivi ʃfwaziya, mbeku, ɔzɔ
farm and comes back. Ivilivi does not see him, tortoise, again ;

fawɛʒɛgibili n' ikunne na nniya.
they go to stay at place of mother and father.

Olɛ ka Ivilivi tɛtalɔ olá, ɔɛɛzeya ;

It reaches that Ivilivi wakes up from sleep, he looks for tortoise ;

mbɛku, ɔfɔreya ; mbɛku bwanaba n'obodo ikunne na
he does not see him, tortoise runs away to town of the people

nniya ɛɛbili ɛɛafu. Ivilivi fu nɔw' opi,
of mother and father to stay there. Ivilivi sees small flute,

wɛbubiye nɔwopiyete ; siya : nɔwopie ; se ; gosiye ɔzɔ
whistles his flute ; says : small flute ; says show me the road

mbɛku si ga ; Ivilivi wɛgaba wɛlie obod' afu ; wɛbu'opiye,
tortoise goes away ; Ivilivi goes reaches that country ; he whistles his
flute,

siya : gosiye ɔzɔ, mbɛku ; si ga na ɛgu nɔgu iyɔlɔ niyɔ ;
says : show road, tortoise ; goes and dance sounds iyolaw niyaw ;

mbɛku nɔ ya si : ɛgu nniyafa ʒiso diɔ ;
tortoise heard him say : this is dance fathers then take to make young
boy,

ony' ɔbuna, enyi, n'ato, awolok pa, welugwainye mɛfa
any one, elephant, bush cow, leopard, take tell their

si fa n'qbu Ivilivi n'abia, nyabo ka fa ba n'onq gęzo
 says to them it is Ivilivi who comes, so they go inside house hide
 nzizo
 themselves.

Mbęku kpq ony' ębuna nimefa ; unu bu ikporo ;
 Tortoise calls anyone among them you are women ;
 k'unuziya na fagabwago (egu) ; mbeku ńwqlefa,
 that you answer that they are gone (to dance) ; Tortoise was glad,
 węsi n'ęgu, n'qbu ęgu ńnainyi fajiso, rainya
 says dance, that it is dance of our fathers they take, that he
 akpatalo opi, jiyakbwe' afa Ęwqł' ęku ;
 brings flute, takes call names. They take it sound ;
 mbeku kevekike k'o jegaga egu ; n'obu wegakpoba ;
 tortoise began to dress to go answer dance ; he passes go away ;
 mbeku kpq enyi, kpq ato, kpq umuanumanu nine, sifa :
 elephant calls bush cat, calls animals all, says to them :
 k'ainyi jelu egu, n'opi nakboiya, nwunye enyi sa :
 let us go to dance, that flute calls them, wife of elephant answers :
 mbeku siya : na dim nogago, nofu nwunye ony'obuna
 tortoise says to him : that my husband is gone, so wife of anyone
 zalo mbeku na dimu aga egu ; nofo mbeku welu
 answers tortoise that husband is gone to dance ; so tortoise takes
 ńwoleba wetebe egu ; owenaga n'uzq, jedide wekudo
 be glad, begin to dance ; he goes on road, walking on meets
 Ivilivi n'uzq. Ivilivi siya mbeku ebwanarem,
 Ivilivi on road. Ivilivi says tortoise ran and left me,
 elue n'ama ekudozi qzq ; bia gebulum ;
 it reached that time that I meet you again ; come carry me ;
 mbeku wezo nzizo, osiya : ibia gebulum,
 tortoise takes hide, he says : if you do not come carry me,
 naba bei, imi la, ainyai la ; mbeku afurozq,
 go to your house, nose shut, eyes shut ; tortoise does not see,
 okur' ume ; siya : biko ka mv'uzq, of'uzq ;
 he does not breathe ; says : please let me see, he sees again ;

ogebuliye wenaba biye ; gatobo ; owebido tab' aro.
he goes carry him to go home ; go and put down, he begins to be thin.

Anum seya n'obu nleca nke diya n'isi ; k'ojisi osiya
Wife says that it is wandering which is in his head ; he takes say

jeko egu, nniyafa jiso n'omwaro
he goes dance, the father took to make young boys that he does not

n'obu Ivilivi nke ainyi bwalu qsq makaya ;
know that it is Ivilivi from whom we run because of him ;

Osiya : odimwa, anum na kita nyagebuye ; kita faidelizi nni,
He says : good wife, now we will kill him ; now they don't eat chop,

owekwe ; elue n'iffie ofumbqse, okboiya Ivilivi,
she agrees ; it reaches day light one day, he calls Ivilivi,

siya ; agam ubo ne nni, ilisie ; obul' osi
says I go to farm to see food to eat finish ; if he says

oneno onu nkpototo k'onabiakutaii, n'obu umu nnono nabia ;
he hears a noise that he comes to meet you, it is small birds coming ;

ngi gwafa etu isi, agwamu ka
you tell them, as you used to tell me that they (must)

fabiakutaii ; ka fabulu nni olili nkengi. Mbeku si
come with you ; they must be chop to eat for you. Tortoise says

Ivilivi ; okweya, odemwa, fawebapu ; elue
Ivilivi ; he agrees, all right, they run away ; it reaches

k'anwu bulu n isi, mbeku abia wel'oko tie n'isi onq,
that sun is above head, tortoise take fire put on corner of house,

oko baba ; Ivilivi akbo ife, neme gidigidi ; biakutem
fire burns ; Ivilivi calls thing, calls Gidigidi ; come to me
(i.e., fire)

imi la, ainyai la, oko bia ezibo, bwa Ivilivi,
nose shut, eyes shut, fire comes at once, burns Ivilivi,

babwenya ; Ivilivi l'oko, mbeku nwolefa ; owesi na afofo
kills him ; Ivilivi burnt, tortoise is glad ; he says trouble

nke soya n'ogugu.
that follows him is finished.

Čifo ototo mbeku niri k'ogafu mwa oko ebugo
Early in morning tortoise gets up go and see if fire killed

Ivilĩvi. Elue, okudoieye, olesigo,
 Ivilivi. He reaches place, he does not meet him, he burns,
 bulu nzo. Mbeku akpo, owefu nzu; omwarozi
 becomes chalk. Tortoise shouts, he sees chalk; he does not
 n'obu Ivilĩvi, k'oko bwalu oiča dika nzu. Mbeku
 know it is Ivilivi, that fire burns him white as chalk. Tortoise
 ekwe n'anum nwunyeya rapulu nzu nkeya, n' eba k'oko
 supposes that his wife leaves her chalk here, that fire
 bwabalu, oko mebisie oko bwa nzuya. Mbeku
 was burning, fire spoils, fire burns her chalk. Tortoise
 wesi keya welu nzu da n'ainya, n'qno, n'imi, owelu
 says let him take chalk and make eyes, mouth, nose, takes it to
 n'woli anwoli n'onye nke nesobwiya n' oko abobugiya. Oda
 be glad that he who troubles him, fire kills him. He makes
 nzu n'ainyeya; ainya akboreya; oda n'imiye,
 with chalk eyes; he is blind (eyes spoil), he makes nose,
 odekuz' umiye; owenaba wesi anum: nainyiye
 he does not breathe; he starts go, he says to wife: give to him
 igwe ičuwe naye ainya n'imiye; anum siya: isemu
 iron that I take to bore eyes and his nose; wife says: you tell me
 bulie ewu, liye; anum bu ewu, liye; osi anum biko, nyem
 to kill goat, eat; wife kills goat, eat; he says to wife, please
 ara ka nwe raye ainya na imi. Anum siya
 give me a yam fork, that I take bore eye and nose. Wife says
 isimu bue okoko liya; obue okoko liye; osi anum biko:
 you tell me kill fowl, eat; she kills fowl eat; he says to wife:
 nyem ara ka nnwe raye imi n'ainya. O, dim,
 please give me fork that I take bore nose and eyes. O, husband,
 anorom ife ineku. Mbweri nine esi n'obo
 did not hear what you are saying. It is a very long time you
 ara k' inaco; ower' ara nyeye; orayeny' ainya
 said it is fork that you want; she takes fork gives him; he bores eyes

n'imi ; ainya mbeku wedi nwantinti, imi mbeku
 and nose ; eyes of tortoise are small, nose of tortoise
 wedi nwantinti.
 is small.

ẸNẸ N'AWQ.

BUSH BUCK AND FROG.

Awq wẹsi gw'ene na fagab' oiyi ; qsiya :
 Frog talks to bush buck they are going to be friends ; he says :
 na fa gab'oiyi ẹbw'qsq. Ẹne wewẹ si,
 they are going to be friends in running. Bush buck says good,
 si kẹde fa nabq nabwa ; ojisì na fa ẹgbw' qsq ; owẹku'
 says which can run ; he says he will run ; he knocks
 ẹgogo, wagw' umwanumanu n'eci ẹgaw' qsq,
 a bell, he tells all animals that to-morrow they will run,
 umunawq ećinine, onye bwanari ibie, nya bweneya,
 all frogs, to-morrow, who runs past another, he kills him,
 k'obulu ozu b'umunniye ka faliye ; ẹiwẹfo awq ẹo
 he carries body to his family, they eat it ; at daybreak frog collects,
 'muneya, si fa ećenća n'uzq oifia, n'oso
 family, tells them let them keep watch on road of bush, in bush
 oifia ; fawẹgećenće ; osefa ony'ene
 by road ; they keep watch ; he says if the buck runs to meet
 makudo, nya si n'os' oifia mata ; qsiya n'qdimwa ;
 anyone, that he runs out from the bush ; they say all right ;
 feluzie n'ẹfifie, fakwadobe ijegabw' qsq, bido ago
 when they reach daytime, they get ready for the running, begins to
 qno, ubol'ise awq mapu da n'ẹbenu, ẹne bia amub'amu ;
 count, five times frog jumps falls over there, buck laughs at him ;
 siya : ẹbe asi n'ainyi gabw' qsq ; fasiya nya
 he says : place they agree to run ; they say
 bwab' qsq ; ẹne wenjiri, wẹboba, wema gawa n'ani,
 let him run ; buck gets up and runs, he jumps on the ground,
 owẹmakudo ofu awq, awq mata n'os' oifia ; siya :
 he jumps to meet one frog, frog comes out from bush ; he says :

nginwa nede na muniwa yie n'osq; ene ta aka none,
you think I can not pass you in running; buck bites his fingers,

si awq: ike nga n'azu, nabialu egeya n'iru;
says to frog: I left them behind, came past him to the front;
owamqiri ga, okwana n'ani n'iru; Aw'qzq ese n'oso oifia
he jumps go and stop on ground in front; another frog jumps out of

mata wene aka enu: si ny'elugo eba si
the bush takes hand hold it up says: I reach the place,

nagabadebe ene; 'kw' akwa, wesi: awq n'elurq
we go run and reach; buck begins to cry, he says: frog does not reach
k'qfumma amampala; n'ebu ene malu k'awq galeyā
(that) good step; does buck jump that a frog passes him

n'osq; obuliye uzq lue n'eb'agabwadebe,
in running; he passes him and reaches where they go stop running,

qdemw', awq wesiya, cetakwo n'ainyi kulu si n'onye
all right, frog says, remember that we have said whoever passes the

'g'ibie n'osq, nya kbo umunneya, ka fabue onye nebur'
other in running shall call his family, to kill the one who is not in

uzq; ene ziya n'qdemwa; si buenya; awq wecq ibefa;
front; Buck says good; he says kill him; frog collects his
people;

fabu' ene, n'aboze anu ene, Mbeku biakutefa
they kill buck, begin to cut meat of buck, tortoise comes and
meets them,

weseva: ohó, unu nelili, bainyi; n'okeyora
he says to them: Oho, you eat big chop people; that old

bia; n'ezie, n'ezie; oweduv' aka hqb anu;
man comes; true, true; he helps them cut the meat;

ewenabq, onebeku n'etinye n'akbiya; fanenqkwq
when they cut, he cuts and puts it in his bag; just then they look

mbeku; oseva na nkpankpanu keya n'akpa; n'onye
at tortoise; he says it is only bits of meat he is collecting; who cuts

bql' anu alarq ikba nkpankpanu; fasi n'qdemwa
meat could not help cutting little bits of meat; they say good,

okeny'ani m'qbuna orikaze, bu ike ipalu; qseva unu
big man because it is too much, the one you slice; he says to them

tuy' okana ; oseva, ogaję kiya bia ; wękola
 you are quarrelsome ; he says, he goes and comes back ; he takes
 akbanuya ; wękov'enu ; ak'awqfa emeluye n'eli
 bag of meat ; he lays it on top ; hand of frog can't reach it in the
 ękoveleya. Mbęku wejębe ; awqfa si na mbęku
 place he hangs it up. Tortoise goes ; frogs say that tortoise has
 ęlisi anufa ; awęsi, k'atu olo, ka famulu k'
 eaten all their meat ; they say, let them arrange, that they should
 ęgęme ; ofu wępota, owęsifa, onye nqdo
 know what to do ; one comes out, he says to them, each one should
 nya bal' ibie mb' aka ; fakweliya ; fabalibeva
 sit down put next round arm ; they agree ; they put arms round
 mbaka ; fadi n'ani, tqbđlo ękđwaba ; qdika faiwuru ;
 each other ; they lie down, lie down flat ; as if they were dead ;
 nk'qzq wesefa, ka nęebe mbęku ; opota ka nsiya nęene
 another tells them let me watch tortoise ; when he comes out I will
 ainyi bulu, n'qbu ęn'álose, n'anakwóř
 say that buck we kill, that it is buck of alose, that we should hold
 akwóba iwuru, n'qbu ya ká nji ęęęngi
 each other's necks and die, so it is that I am waiting for you
 bumbęku, k'ainyi kuba iwuru ; mbęku si qlę,
 tortoise, that we hold together and die ; tortoise says it is not he,
 wękol' akbiya wębqna ; owękpqbiya siya : ęiyao ;
 he takes bag runs away ; he then calls him saying : turn back ;
 n'ęn' ainyi bulu b'ęn' alose, o ;* n'ainyi ęlig' anuya,
 buck that we killed in buck of alose ; we have eaten its meat,
 n'ainy' ękęgo anuya, n'obwifa, o, mwadu nabq,
 we have divided its meat, that it has killed them, two by two,
 mwadu nabq, n'qna fānole munaiyi ; kękulu ka
 two by two, that it remains I and you ; you wait that
 ikwoba iwuru. Mbęku si qlę ; owęl' akbaya,
 you hold and die. Tortoise says it is not I ; he takes off bag, puts

* "O" at the end of a phrase is used in shouting.

tobq', wesi : nya melizikw' anu, weqbnabwa, awq webui
down, says : he won't eat meat, he runs away, frog takes

anu, ěi azu, wekpote ndi befa, sifa nya čunovaguya ;
meat, turns back, calls his people, says he drove him away ;

ewelib' anufa. k'awogu. N'ebe mbeku. Naga
then they eat their meat. That's finished. Where tortoise. Goes

n'uzq, okudo obu ji, ka fabialiya qlu
from road, he meets a yam planter, and people who come to him

ibu ji ; qsiya, oyim, dāluno qsiya, keya
to work planting yams ; he says, my friend, hail, he says, let him

meluya qgu k'abia yuq jiya ; obuji maka ifēi
make medicine before they plant his yams ; yam planter, because your

solum ; n'qbia ka njisi ka munaiyi bulu olyi ;
way pleases me ; that's why I say that you and I should be friends ;

obuji siya qdemwa, imelime mwadu bial' qluya,
planter says all right, he says plenty of men come to do his work,

k'ofodo jebu' oifia osisi ji ; ečenine k'amaba ji,
some of them go cut bush stick for yam ; to-morrow they stand yams,

maka n'ogu nya jeko emeli bu nuku qgu ;
because medicine he is going to make for you is big medicine ;

qnepu ji ; qneto k'amal' amalo ; qsiya qdemwa,
it grows yams ; it grows (them) you should know ; he says all right,

qsiya k'ofodo čub' iyi, nk'ofodo jeb' akukwq'mma
he says let some of them go to water, some go bring good leaf for

na jiya ; nēgesīye n'ite ; keña akukwq'mma biabuenya,
this yam ; they go cook them in pot ; warm leaf to plant it,

qsiya ; mm.

he says ; yes.

Fanāta bu ndi čulu iyi fasibiabq̃ ji
They come back the people who went to water ; they begin to
cook yams,

esisiye, ewelo akukwq̃ mma ke ji ; k'ājā
they finish cooking, they take leaf to wrap yams ; so sand

mqnesigabia ; egēbue ; ebusizie ji,
can't reach them ; they go to plant ; they plant yams finish

ndi jẹl'osisi, nata. Mbeku gwa obuji siya yeya,
they go for trees, come back. Tortoise tells planter he says,

dui aka, iyọ ndi ọlu 'lu nke eēi maka nya fugofa,
to help you, beg the workers to work to-morrow because I see them,
n'ikè agugofa nke tata; eēi ka fabia ẹma ji;
that they tire for to-day; to-morrow let them come stand yams;

oweyọfa ndi bial' ọlu; fawẹkwẹlu; owesi obuji
he begs those who come to work; they agree; he says to planter

n'ife ogwiya nasọ, mbwè ji pue gábokw'
the thing his medicine forbids, when yams grow, don't go and

ani aka, n' ibofa ofu aka,
rub with hand, when you rub one with hand,

n'omavọsi ndi ọzọ; ogwal' qra, fawẹkwe, fanāba;
you spoil the others; he tells people, they agree, they go;

ẹlūe n'učiči. Mbeku ppro n̄wunye na n̄wiya;
it reaches night. Tortoise takes wife and child;

fabulu'kba gabočasiya jino; qwẹ bainye nim'qba
they carry basket to go and take these yams; he goes inside yamyard

kẹlosia omẹji ofodo di ẹasi ogonogo biagetinyesiya
and picks yam shoots; some of them long, and comes and puts
them

n'ani ẹb ẹbulu jino oṣbe n'učiči gaiyo
on ground; in place they just plant yams, he goes at night and begs

onye nke nara mili; siya biko, n'okpṛṛfufu ẹkbẹbu
the man who calls for rain; he says, please, sweat kills big man

okeny'ani, bu nya bumbeku k'qme ka mili zọ kita;
of country, big man like me, tortoise; let him make rain fall now;

k'qčūliya naba biye, k'aru jūliya oyi;
let him drive him go to his house, let his body be cold;

owerā mili; mili wẹzụ, wẹmakwasi omẹjino;
he lets rain fall, rain falls, it falls upon the growing yams;

Mbeku wenṣlefa; wesi, ony' alo bu di ji,
tortoise is glad for them; he says, a foolish man is yam planter,

ofunago ji, k'ẹsisi n'ite, qtiye n'ani, opṛe,
he never sees yams, that they cook in pot, he plants it, it grows,

ogonog'ome, n'ogonogo; owedeba efozie di ji
 long shoots, and long; so it is at daybreak yam planter
 webia n'ubiya; wesi mwak' obu ezie, ezibo ogu, k'oiya
 comes to his farm; he says it is true, good medicine his friend
 mbeku mebelya; di ji wemqbã ji nya na ndi
 tortoise makes for him; yam planter plants sticks for yams with his
 qluya; amakat'adia ji ainyanwu webulu n'isi;
 workmen; they plant sticks for yams till the sun beats top of head;
 onaji wenwuba; di ji kpq, n'oiyim bumbeku agwagum
 shoots wither; planter shouts, my friend tortoise told me
 simu, abona ji aka, n'ogu qmabelum galoro
 saying, not to dig yams with hands, that medicine which he made
 mwa na jia namu fwamu; againabq
 for me will be spoilt that these yams will wither; I rake with my
 aka, olurq, nya 'lurq, oweboiny'aka,
 hands, if it spoil it, let it spoil it, he rakes with hands one heap,
 ov'uku wefo n'oburq ji di n'ani; webqsiafa nã;
 he sees that it is not a yam in the ground; he rakes all out;
 wesi ndi bialum qlu, n'qburq unu melu,
 he says to those who came to work, it is not you make,
 n'qbu mbeku, okã nto; niyaga kagiëkbëlo
 it is tortoise, he is big liar; he will summon to judgment
 umuanumanu nine n'okeny'qzq; ezue di ji ori,
 animals all and other big men; yam planter was robbed,
 owëkbe ama, gabalu mbeku siya; ob ezie
 he summons them, spies went and told tortoise; he says is it true
 ka fasi n' izul' ori; mbeku siya: ainyanwu;
 that they say that you are a thief; tortoise says: O sun;
 mbeku kweya, webulu mbubu, si nya mago n'ikbenuwa
 tortoise agrees, he takes calabash, he says he knew this meeting
 ga jq njq; owë jë n'oifia, wëfo imelime nnono; anakbq
 will be bad; he goes to bush, he sees many birds; they call
 afia, wesifa biakutemu, k'unuweta ok' ony' qra
 weaver birds, he says to them, come to me that you save old

nime afofo nim' ɛbubo di ji nɛbúm; fabia,
 man of land in trouble in the charges yam planter brings; they come,
 ɔsifa: bainye nime mbubu, fabainye; owɛlo
 he says: go inside calabash, they go inside calabash; he takes
 afɛfa kwuɛienya, gwafa, siya eɛi bikbe, nya bia,
 leaf and closes it, tells them, says tomorrow is this case, he comes,
 ikbe eluye, ka ndɔba mbubu n'ani;
 when this case reaches, let me put this calabash on the ground;

ka nsi umuanumanu; nɛkwa gabolo ji
 that I say to all animals; I go say to him if he rakes out yams

n'ubo di ji, k'alose nɛnamu nuwa bwenya; n'afiya
 in farm of yam planter, let alose of my father this kill him; that his.

bumbɛku; k'obwe nɛwunye k'okpɔkɔwi' onɔ; unu ɛkwe;
 name is tortoise; and kill his wife and break his house; you agree;

ɛ ɛif ɛkbɛkbe; fakwe; ɛ; owebuliya, sí:
 yes. Chief judges the case; they agree; yes; he carries it, says:

umuanumanu, m'qbulu ɛzie n'ɔbu ɛbubu ka ɛnɛbum;
 animals, if this accusation is true that I am accused;

m'qbu okeny'ani, iyi bue umuanumanu;
 if it is big men of the land, this river kills animals;

ɛkwazi, fasi n'ɛkwazi.
 they don't agree, they say they don't agree.

Mbɛku wɛbulu nnono naba; ɛlɛ osibe mili n' qko;

Tortoise carries birds home; it reaches he boils water on fire;

owɛpupu afɛfa; oɟikuɛi mbubu; wɛbulu mbubu;
 he takes grass; he takes to stop his calabash; he takes calabash;

buɛie 'te; nnono daba nime mili qko; famosɛsɛja,
 he covers pot; the birds fall in hot water; they all die,

ofu anwuro; qdi ndò nɛwantinti; qkbɛ nɛwunye,
 one does not die; he still lives small; he calls wife (tortoise),

siya: gwɛbɛ ɔse ná nnù, k' otinye mwanu ka falɛ nnono
 says: grind pepper and salt, put oil, that they may eat bird,

fabute nnono, rusɛsɛye na bwamɛmi; falibekata;
 they bring birds, turn it out in a basket; they eat go on eating;

qfodi eto ; mbeku wesi : nwunye si : fa
 there remain three ; Tortoise says : wife says : they should
 rapuleya, n' ɔ̃buyà talo ɔ̃fofo
 leave it for him, that it is he who has the trouble to
 ɔ̃gamude nnono, ainyi neli mwa ; qwɛl' aka,
 go and catch the birds, which they eat now ; he takes hand,
 mɛtu ofũno keyawɛlo ; ofɛlo bɛ nwunye n' isi ;
 touches that one to take ; it flies and alights on wife's head ;
 owɛbu' akodo, si nwunye, aɔkwana, oɔ ka ntigwe nnon'
 he takes pestle, tells his wife, don't fear, that I kill this
 nuwa ; owɛtienya akodo, nwunyeya nwuru, nnono fɛlu,
 bird ; he hits with pestle, his wife dies, bird flies,
 bɛkwasi nɛnu nwiya n' isi ; ɔsiya, qgoziaii,
 and stops on top of his child's head ; he says, if you like,
 ngi ɔba oɔ ka ɛneyi sijo ; owetie nwiya akodo,
 you fear as your mother feared ; and he hits his son with pestle
 tiɓue nwiye ; nnono fɛlu ; mbɛkwasia :
 he killed his son ; bird flew off ; tortoise spoke, saying :
 nyá bu. Mbeku niri, qgaɛil' abwó poa
 so it is. Tortoise got up, took abo (climbing rope) and went
 n' ɛzi biye ligol' ɛnu nkwo, wɛkpɔ umuanumanu,
 outside and climbed on top of palm tree, he called all animals,
 si fa ife, bɛ n' isi, onqzekwiaiye ?
 says to them : something is on my head, is it still there ?
 fakiye : ɛɛ ; owɛrafo akiya n' ukwiya, wɔsu isi,
 they answer : yes ; he raised his hands and feet, he fell,
 n' ani wɛnwuru ; iliye wɛɔkwasi na
 and knocked head on ground, he died ; his tongue fell upon a
 nkpa akwokwo ; aɔndri, bike ɔɔwam, mbɛkwam,
 small piece of leaf ; ant, please pick me up, mend me,
 aɔndri siya : ked' ife iganyem ? Osiya :
 ant says : what thing you will give me ? He tells him :
 inwelu bem ; aɔndri ɔɔw' ainya, mbɛkwainya
 you have my house ; ant picks up eyes, Tortoise eyes :

k' ĩsi ʔotum, mbekwam.
as you pick up and mend me.

OWL AND HORNBILL.

(9851)

mwainya, goṭa nṭo, pḡṭ' akwa, pḡṭ' ute, gačo
palm wine, buys powder, buys cloth, buys mat, go and find.

ibḡfa, anuṇḡfè nḡnu ; si fa bia, n' oiya nḡwuru
his people, flying animals ; tell them come, his friend is dead

k' ḡnienya, k' akwainya ; fabia ;
and he is buried, and he is making "second burial" ; they come ;

nḡn' apia ísí, obul' ísí anu oifia ; nenye
they look at hornbill's head, it is head of bush animal ; they look at

qno, opu ḡze ; anu ḡnu ju mbà ; na fañwḡl'
its mouth, he has teeth ; flying animal says "so" ; we get

ḡku, na fapur' ḡze ; mw' ísifa adḡrḡ dḡka ísí anu oifia ;
wings, we don't get teeth ; but this head is not a head of bush animal ;

fana. Oḡuku nḡri, ḡoga mwainya, coga anumanu ;
they go. Owl gets up, goes and finds palm wine, look for animals ;

si fa bia, n' oiya nḡwuru, k' ḡnienya ; k' akwainya ;
says "come," his friend is dead, and he is buried ; he makes second
burial ;

fabia nḡne ; oñwḡl' ḡku, pu ḡze ; fasi : mbà,
they come and examine ; he has wings, he has teeth ; say : no,

na ḡka aborḡ ozu fagakwa ; n' anumanu ḡḡpu ḡku.
this is not corpse, we go lament ; that animal does not have wings.

Oḡuku buliye, ḡḡniye ; wḡfḡgol' ḡnu, wḡḡḡdo ;
Owl takes him, go bury him ; he flew up, stays there ;

wḡkbḡ oso ; ásimi pu ḡze. Čuku wḡḡwa oḡuku,
he calls bat ; I don't say you "get teeth." Čuku tells owl,

siya ḡmafot' uzḡ n' ḡfifie ; wḡsiya n' qḡ akwa
says he does not see road in daylight ; he says the cry you will

íḡanakwa di ḡka. Oḡuku wḡkwaba. Oso, asimi,
utter like this. Owl begins to cry. Bat, I did not say

pu ḡze.
"get teeth."

The latter part of the story is known to the Swahili.

IBO VOCABULARIES.

IBO VOCABULARIES.

These vocabularies were collected during my second tour.

Abo is on the Niger, some distance below Onitsha ; Ivitenu and Qja are on the road from Omerum to Ida, Qja being the first Igara town (see Map, Vol. I).

On both sides of the linguistic frontier the language changes considerably from place to place, but on the whole the Igara seems to show greater differences in this respect.

The table is to be read as follows: „ means that the word (or words) in the column to the left are to be repeated, — means that a single word from the line above is to be repeated.

			1. Awka.	2. Oniça.
1	<i>Head</i> ... ..	...	ísí	ísí
2	<i>Hair</i> ... ..	...	ńtutu(isi)	ńtutu
3	<i>Eye, two eyes</i> ...	{	ainya	"
			— nabq	"
4	<i>Ear, two ears</i> ...	...	ńti, — nabq	"
5	<i>Nose</i> ... ..	...	imi	"
6	<i>Tooth, five teeth</i> ...	...	eze, ńkpuleze nese	" — íse
7	<i>Tongue</i> ... ..	...	ile	"
8	<i>Mouth</i> ... ..	...	onu	"
9	<i>Breast</i> ... ..	...	ala	"
10	<i>Head</i> ... ..	...	ńkpolobu	obi
11	<i>Stomach</i> ... ..	...	afq	"
12	<i>Back</i> ... ..	...	azú	"
13	<i>Arm</i> ... ..	...	aka	"
14	<i>Hand, two hands</i> ...	...	" — nabq	"
15	<i>Finger, five fingers</i>	{	ńkpolaka	"
			— nese	ńkpeseaka
16	<i>Thumb</i> ... ..	...	mvq	mbq
17	<i>Leg</i> ... ..	...	okba	ukwu
18	<i>Knee</i> ... ..	...	ikbele	ńkbeli ukwu
19	<i>Foot, two feet</i> ...	...	(= leg)	"
20	<i>Man, ten men</i> ...	{	mwade	mwadu
			— neli	— ili
21	<i>Male, two males...</i>	{	ńwoke	" "
			— nabq	" "
22	<i>Woman</i> ... ..	...	nwainye	okboro
	<i>Two women</i> ... ..	...	— nabq	— nabq
23	<i>Child</i> ... ..	...	ńwa	"
24	<i>Father</i> ... ..	...	nna'	"
25	<i>Mother</i> ... ..	...	nne'	"
26	<i>Slave</i> ... ..	...	óru	"
27	<i>Chief</i> ... ..	...	eze	nzele
28	<i>Friend</i> ... ..	...	enyi	oiyi
29	<i>Blacksmith</i> ... ..	...	uzo	"
30	<i>Doctor</i> ... ..	...	dibia	"
31	<i>One (finger)</i> ...	...	ofu (left thumb)	ofu (left little finger).
32	<i>Two (fingers)</i> ...	...	nabq	"
33	<i>Three —</i> ... ..	...	etq	etq

3. Abo.	4. Ivitenu.	5. Qjá.
ísí	ísí	ísí.
agilisi	ajalisi	ajalisi.
enyá	ainya	”
— nẹbẹ	— nambo	— nabọ.
ńtẹ, — nẹbẹ	ńtsi	ńti.
” ”	”	”
” ”	ẹze	ẹze.
” ”	”	”
” ”	”	”
ẹla	ala	”
”	nkpolobu	”
ẹfọ	ahọ	afọ.
obwazu	azi	azị.
ẹka	aka	”
” — nẹbẹ	aka	aka.
ẹka	ńkpolaka	”
nkpese ẹka ise	— nese	”
oko	ísí ńwaka	”
”	ọkba	”
”	ńkpolọkba	”
”	”	”
mado	mare	mare.
— ili	— ili	mad'ili.
onyẹke, ndiko	nwoke	nwoke.
onyẹke, ńdiko, nẹbẹ	”	”
onyenye, ndio	ńwainye, ndio	ńwandio.
— — nẹbe	”	”
”	”	”
”	”	”
onye igbo	óru	”
ẹze	”	”
”	” oku	oxu.
ozo	agolozo	”
”	jibe	dibie.
ofu (right little finger)	na	mbọ, na.
ńbwọ, eboa	ebọ	mbọ.
ntọ'	etọ	”

				1. Awka.	2. Oniča.
34	<i>Four</i> —	...	...	enq	enq
35	<i>Five</i> —	...	...	ise	ise
36	<i>Six</i> — ...	...	...	isē (right thumb)	isi (right thumb)
37	<i>Seven</i> —	...	...	esa	asa
38	<i>Eight</i> —	...	...	asatq	asatq
39	<i>Nine</i> —	...	...	itegete	itenani
40	<i>Ten</i> —	...	...	ili	"
41	<i>Eleven</i> —	...	...	ilinofu (left little finger).	"
42	<i>Twelve</i> ...	...	...	ilineboa (third finger).	"
43	<i>Twenty</i> ...	...	...	qgu, oru (right thumb).	" (join hands)
44	100	...	...	qgu ise (left little finger).	" "
45	200	...	...	" ili	" "
46	400	...	...	nnu	" "
47	<i>Sun</i> ...	...	...	añwu, ainyañwu	" "
48	<i>Moon</i> ...	...	...	oñwa	"
	— <i>full</i> ...	...	...	oñwa zulezu ...	oñwa ndozu ...
	— <i>new</i> ...	...	...	— qfo	— polqfo ...
49	<i>Day</i> ...	...	...	mbqsi	ubqsi
	<i>Morning</i> ...	...	...	òtòto	"
	<i>Night</i> ...	...	...	ainyase	añase, uññi ...
50	<i>Rain</i> ...	...	...	mīli	mili ozuzo ...
51	<i>Water</i> ...	...	...	mili	"
52	<i>Blood</i> ...	...	...	mmē'	"
53	<i>Fat</i> ...	...	...	aboba	" mwanu
54	<i>Salt</i> ...	...	...	nnú	"
55	<i>Stone</i> ...	...	...	ñkpume	okute
56	<i>Hill</i> ...	...	...	ugu	"
57	<i>River</i> ...	...	...	orimili (Niger) ...	"
58	<i>Road</i> ...	...	...	uzq	"
59	<i>House</i> ...	...	...	onq	"
	<i>Two houses</i> ...	...	...	— nabq	" "
	<i>Many</i> —	...	...	imelime —	" "
	<i>All</i> —	...	...	onq nine	" "
60	<i>Roof</i> ...	...	...	agele	akaleka

3. Abo.	4. Ivitenu.	5. Qjá.
enq	enq	"
"	"	"
isí (left little finger) ...	isú	"
esá	"	isít.
esatq	"	isatq.
iteneni	itena	isanq.
"	"	"
" (right little finger).	ili nana	"
	— nqboa	— ne.
osu (")	qgu	"
qgu ise (")	— nese	"
— ili (")	— neli	qgu ili.
año, enyano	ainyanwu	"
" ife, okoligwe	oñwa	"
	oñweruqbu	"
oñwqfo, oñwapu	oñwafulqho	"
" "	"	mbqsi.
" "	óoto	útutu.
ngèdè	āse	ās(e).
"	{ mili ezodo	{ mili ozo.
"	— ozo... ..	
"	"	"
" edeke	mme	"
ofigbwano	āba	"
"	unu	"
nkpokpoleja	nkpume	"
"	"	"
osumili	ozumili	ozimili.
qzuku	qzi	qzi, uzq.
"	"	"
— nebe	— nambo	naq.
— afeka	ibuku 'nq	"
osa onq	onq nine	"
aba	mbonq... ..	"

			1. Akwa.	2. Oniča.
61	Door	uzo	onozo	
62	Mat	ute	"	
63	Basket			
	— (round)	nketa	nkata	
	— (long)	okba	nkata ogonogo	
64	Drum (wood)	ekwe	ogwe egu	
	" (skin)	ebwa	egu	
	" (pot)	ngedelegu	udu	
65	Pot	ite	"	
66	Knife	mwa	"	
67	Spear	ubè	"	
68	Bow	ota	"	
69	Arrow	ako	ufe	
	Five arrows	— nese		
70	Gun	ebwe	"	
71	War	aya, qgo	"	
72	Meat	anu	"	
73	Elephant	enyi	"	
74	Bush cow	afo	"	
75	Leopard	ago	"	
76	Monkey	enwe	"	
77	Pig	ezi	"	
78	Goat	egu	ewu	
79	Dog	nkita	"	
80	Bird	nnono	"	
	Feather	ugbwene	ubwene	
81	Parrot	icoku	"	
82	Fowl	okoko	"	
83	Egg	akwa	"	
	One —	of u —	"	
84	Cock	ebwene	okba	
85	Serpent	agwo	"	
86	Frog	awo	"	
87	Spider	ududo	"	
88	Fly	ijiji	"	
89	Bee	anwu, evu	anwu	
	Honey	" mwananwu	"	

3. Abo.	4. Ivitenu.	5. Qjá.
qnumozo	ozq	"
"	ude	"
abo	nkata	"
nkata ogonogo	okba	ukba
abia	ebwa, ekwe	ekwe
abia	ekwelekwe	igba
"	udu	"
"	"	"
ogale	mma	"
obo	ube	"
" ogbowo	ota†	uta
nkpeṣe	ako	aku
— ise		
osisi	ebwe	"
"	aiya	"
"	"	"
"	"	"
"	"	"
"	"	"
" eduke	agwolo	agwa ulu
"	"	"
"	"	"
"	"	"
ekite, okwēnq... ..	nkita	"
"	nono	nnono
ebuba	ubwene	"
qkwe	ičoku	"
"	qoko	qkuku
ekwa	akwa	"
" isi oičà... ..	egbene	"
ifugboko	agwq	"
ewq	awq	"
ndide	udegude	udekute.
agizi	izi	iji.
əño	añwu	"
uzoəño	manañwu	"

† The t sound is intermediate between t and d.

		1. Awka.	2. Oniča.
90	<i>Tree</i>	osisi	"
	<i>Ten trees</i>	— neli	— ili
91	<i>Leaf</i>	akukwo	"
92	<i>Banana</i>	unele	ogedentiti
	<i>Plantain</i>	jioko	— jioko
93	<i>Maize</i>	oka	obwado
94	<i>Ground nut</i>	okbanwekele	okpapa
95	<i>Oil</i>	mwana	maniwu
96	<i>The tall woman</i>	nwainye ogonogo	ogonog' okporo
	— — <i>women</i>	umu — —	— ikporo
97	— <i>large dog</i>	nkitivu	nkitabulibu
98	<i>Small dog</i>	obelenkita	nkitabulibu
99	<i>The dog bites</i>	nkita tal' aru	"
100	— — — <i>me</i>	— talum —	"
101	— — <i>which bit me yesterday.</i>	nkitahe — — onye.	" nyafu
102	<i>I beat the dog</i>	etimunkita	"
103	<i>The dog which I have beaten.</i>	nkita nke ntili	"
112	<i>The slaves go away</i>	iru ejewelu	oru wepoba
113	<i>Who is your chief?</i>	onye bu efugi	kedonye bu nze lei
114	<i>The two villages are making war on each other.</i>	qnoko fanano ogg-lieta qgo.	obwe nabq weno b qgo n'onweva.
115	<i>The sun rises</i>	anwu nača	anwu arogotago...
116	— — <i>sets</i>	— odaĵuo	— ada
117	<i>The man is eating</i>	mwade nelinli	"
	— — — <i>drinking</i>	— nano	mwadu nala
118	— — — <i>asleep</i>	— lar' ola	— nalar' ola
119	<i>I break the stick...</i>	anyajiem osisi	akbajiem osisi
	<i>The stick is broken</i>	osisi ejiri	osisi ejileji
	<i>This stick cannot be broken.</i>	— qpro inyajĩ	osisia apqrq ejileji
	<i>Break this stick for me</i>	nyajelum osisi nawa.	kbaĵieli osisia nyem.
120	<i>I have built a house</i>	alulum onq	alugum onq
121	<i>My people have built their houses yonder.</i>	ndibem lu' onqfa neba.	ndibem aločasigo onqfauveseno.

3. Abo.	4. Ivitenu.	5. Qjá.
" ...	oisi ...	osi.
— ili ...	—	
ekokwọ ...	akwọ ...	"
une ...	egere ...	"
	jioko ...	ijoko.
oka ...	" ...	"
asuigbo ...	okba ekẹle ...	"
ofigbo ...	manu ...	"
onyinye nuku ...	neku ndio ...	"
ndio sinine ...	" ...	"

ERRATUM.

By an unfortunate accident the MS. of Nos. 104-111 was mislaid and could not be replaced during my absence from England.

N. W. T.

año abia, awasa ...	anwu maru ...	" "
— ezidano ...	— kekerazu ...	anwu kagazi.
" ...	mane liye ...	" "
" ...	— nwulu ...	" "
diñola ...	— kulola ...	" "
" ...	agañiem osi ...	" "
osisi agbaji ...	osisi akajiri ...	" "
osisia ejek' agbaji ...	— nwa adegekwe nkaji.	osisi nwa adigi ekwe nkaji.
gbajelum osisi nkene...	kajielum osisinwa ...	" "
egumem onq ...	atulum onq ...	atulum onq.
ndibem along nebe li...	ndi obodom nolong nibeda.	ndu obodoma nolong nibera.

		1. Awka.	2. Oniċa.
90	<i>Tree</i>	osisi	"
	<i>Ten trees</i>	— neli	— ili
91	<i>Leaf</i>	akukwo	"
92	<i>Banana</i>	unle	ogedentiti
	<i>Plantain</i>	jioko	— jioko
93	<i>Maize</i>	oka	obwado
94	<i>Ground nut</i>	okbañwekele	okpapa
95	<i>Oil</i>	mwana	maniwu
96	<i>The tall woman</i>	nwainye ogonogo:	ogonog' okporo
	— — <i>women</i>	umu — —	— ikporo
115	<i>The sun rises</i>	anwu načá	anwu arogotago
116	— — <i>sets</i>	— odájuo	— adà
117	<i>The man is eating</i>	mwade neliñli	"
	— — — <i>drinking</i>	— naño	mwadu nala
118	— — — <i>asleep</i>	— lar' ola	— nalar' ola
119	<i>I break the stick</i>	anyajiem osisi	akbajiem osisi
	<i>The stick is broken</i>	osisi ejiri	osisi ejileji
	<i>This stick cannot be broken.</i>	— qpro inyaċi	osisia apqro ejileji
	<i>Break this stick for me</i>	nyaċelum osisi	kbaċieli osisia
		nawa.	nyem.
120	<i>I have built a house</i>	alulum onq	alugum onq
121	<i>My people have built their houses yonder.</i>	ndibem lu' onqfa nqba.	ndibem aločasigo onqfauveseno.

3. Abo.	4. Ivitenu.	5. Qjá.
"	ojsi	osi.
— ili	—	
ekokwq	akwq	"
une	egere	"
	jioko	ijoko.
qka	"	"
asuigbo	okba ekęle	"
ofigbo	manu	"
onyinye nuku	neku ndio	"
ndio sinine	"	"
ekita oku	nnenkita	"
nwa ekita	obelenkita	"
ekita tan' ęlo	nkita ta	"
— tanum —	— tam	— tamu.
" nyalo	— ta mu nya	— talemu nya.
ębuęm nkita	etilmnkita	" "
nkita nbuni	nkita nkiliye	nkita ntiliye.
ndi igbo abwqsq	oru jęęęę	" "
onye b ęze	onye bu ęifegi	" "
obodo nębe di n' qgo	onunkbo nambo nęso onunkbu nani qgo.	" "
ańo abia, awasa	ańwu murq	" "
— ęzidano	— kekerazu	ańwu kagazi.
"	mane liye	" "
"	— ńwulu	" "
dińola	— kulola	" "
"	agajiem osi	" "
osisi agbaji	osisi akaјiri	" "
osisia ejęk' agbaјi	— nwa adegekwe nkaji.	osisi nwa adigi ekwe nkaji.
gbaјelum osisi nkene	kajielum osisińwa	" "
ęgumem onq	atulum onq	atulum onq.
ndibem alonq neę li	ndi obodom nolonq nibęda.	ndu obodoma nolonq nibęra.

		1. Awka.	2. Oniça.
122	<i>What do you do every day?</i>	kini k'ineme kwobqsi.	ked'ife ineme obqsiira.
	<i>I work on my farm</i> ...	alum qlu n'ubim	" "
123	<i>I am going away</i> ...	ejewelum	apoam ...
	— — <i>hoeing</i> ...	eguem ana	aloam qlo qgo ...
	— — <i>going away to hoe</i>	ejobem nigu ana	ejem ilu qlu qgo...
	— — <i>going to my farm</i>	ejobem n'ubim	ejem ubum ...
124	<i>The woman comes</i> ...	Nwainye abia	okporo bia ...
	<i>She comes</i> ...	qbia	qbia ...
	<i>The woman laughs</i> ...	nwainye mul' amu	" ...
	— — <i>weeps</i> ...	— nakw' ákwá	okporo kwal' akwa.
125	<i>I ask the woman</i> ...	ajqm nwainye	ajqm okporo ...
126	<i>Why do you laugh?</i> ...	kini k'inamulu:...	ked'ife iyi mwo' amu.
127	— — — <i>cry?</i> ...	— — inqbel' akwa:	— — kw' akwa
128	<i>My child is dead</i> ...	nwam nwolo: ...	nwam qnwulo ...
129	<i>It is not dead</i> ...	onwurq kañu	qkañwurorq ...
130	<i>Are you ill?</i> ...	aru adəraili mwa?	aro nañwi ...
131	<i>My children are ill</i> ...	— adərq omum	aro nañw umum
132	<i>Her child is better</i> ...	nwaiya aderi agwo	nwaiye aderebago
133	<i>Yes! No!</i> ...	é ò; mbà, wà' ...	é; mbà ...
134	<i>A fine knife</i> ...	ezibq mwa	ezibumwa ...
	<i>Give me the knife</i> ...	nyem umwa	" ...
	<i>I give you the knife</i> ...	enyemi umwa	enyelumi umwa...
135	<i>I am a European</i> ...	abum onye oiçá	" " ...
	<i>You are a black man</i> ...	ibu onye oji	" " ...
	— — <i>an Ibo</i> ...	— — ibo	" " ...
136	<i>Name, my name</i> ...	afa. áfám	" " ...
	<i>Your name</i> ...	afagi	afai ...
137	<i>There is water in the calabash.</i>	—	mili di n'obwa ...
	<i>The knife is on the stone</i>	umwa di nenu nkpume.	umwa di n'okute
	<i>The fire is under the pot</i>	óko di nokpul' ite:	óko nenwunite ...
	<i>The roof is over the hut...</i>	ogele di nenu onq.	akeleka kpudolu onq.

3. Abo.	4. Ivitenu.	5. Qjá.
kal'ife ineme qsa obqsi.	kaiemenee mbqsi nine	kai iye aiejeme mbqsi nine.
nde nqlo n'ogum ...	alum qlu nubim ...	" "
njek' ozi ...	ejekum iberaii ...	" "
egbuem ...	eburom ani ...	" "
njeko igboano ...	ejekum gegu ani ...	" "
njek' ogom ...	ejekum nubim ...	" "
onyenye biaka ...	nwandiom kabije ...	" "
ebia ...	qbiq ...	" "
onyenye di n'emo :	nwandiom naiči oiče ...	" "
— di n'ekwa :	— nakwakwa ...	" "
nřona onyinye ařuřu :	ařulum řwandiom ...	" "
kenęme iři namu amu	kali řačeli oiče ...	" "
— — nakw' ekwa ...	— řakwali ...	" "
nwam ařoso ...	nwamu řwolo ...	" "
oboda ařoso ...	— ařwugo ...	" "
ife natoroi ...	azi adegimwa ...	" "
asa omo ife ekwęwe ...	azi adegim umum mwa	" "
nwaiya oda omwa ...	azi adugwo řwaya mwa	" "
ę ; mbo ...	e ; éyę ...	" "
ogali umwa ...	uma řimwa (is good) ...	" "
iyem ogali ...	negim uma ...	" "
eyegomi ęma agali ...	enyilengi 'ma ...	enyilemugi 'ma :
mb onye oičá ...	abum onye oičá ...	" "
" "	" "	" "
" "	" igbo (igala)	" "
ęfa ; ęfam ...	aha ; aham ...	afa ; afam.
ęfai ...	ahai ...	afai.
mili di n'ogba...	mili di n'qba ...	"
umwa di n'olima	uma re n'akpume ...	"
qko di nokpulite	" "	"
aba di nen' onq	—	—

		1. Awka.	2. Oniċa.
138	<i>You are good ...</i> ... <i>This man is bad</i> * ...	idemwa ... onye nuñwa aĵo mwade.	ngiñgwa omaka ... onye aĵoka ...
139	<i>The paper is white</i> ... <i>This thing is black</i> ... — — — red ...	akukwō di oiċa ... ife nuñwa d'oji ... — d'ufie ...	ifa di oji ... — mmē ...
140	<i>This stone is heavy</i> ... <i>That stone is not heavy</i> ...	nkpume nuñwa d'alō. nkpumēa adēralō	okute nuñwa dialō — nofu adērō alō
141	<i>I write</i> ... <i>I give you the letter</i> ... <i>Carry the letter to the town.</i>	ēdēm ... enyenie letter ... wēle akukwō jē n'obodo.	anam ēdē ... ēnyelumī akukwō "
142	<i>Go away! Come here!</i> ...	ĵebe! bia nēba ...	poba! bia nēba ...
143	<i>Where is your house?</i> ...	kēdonoi ...	kēd onō bei ...
144	<i>My house is here</i> ... — — — there ...	onqm dē nēba ... — dēba ...	onqm di nēbēnu ... kēd' ife inwēlu inele.
145	<i>What have you to sell?</i> ...	kēd' ife inēle ...	kēd' ife inwēlu inele.
146	<i>I want to buy fish</i> ...	anam aēō kañgol' azū.	aēolum igolu azū
147	<i>The fish which you bought is bad.</i>	Azū nk' iwētē lu aĵoka.	azū igota aĵoka ...
148	<i>Where is the man who killed the elephant?</i> <i>He has killed many elephants.</i> <i>How many elephants were killed yesterday?</i>	kēd' onye bul' enyi? obulu imelime enyi? enyi nonē de k'ebulu nya?	" " od' enyi one k'obulu nya?
149	<i>Untie the rope</i> ... <i>Tie the rope</i> ... <i>Make the boy untie the gout.</i>	tqpo odōa ... kēdo odō... mē ka nwatakele nido ēgu.	fiēdo odō... mē ka umwaro nirapo ēwu.
150	<i>My brothers and I, we are going, but no one else.</i> <i>Brothers let us go and tell the chief.</i>	ñwannem na muñwa ĵēbēlo oinyqbo n'qzō ēsuazi. umunnem kainyi ĵe gakwu ċif!	nwannem na muñ- wa ējē bēsigō mwana onye qzō adiāze. umunnem kainyi ĵe gagwa ċif.

3. Abo.	4. Ivitenu.	5. Qjá.
edema... .. onyekene jonenjo ...	eremwa mareñwa ajoka ...	irimwa. „
ekukwo noičočá ... ifekene nojinji ... — egbwanebeočá ... olunankene delua ...	akonware oičá iyenwa n' oji — re meme nkpume nwa ne alo ...	„ „ „ „
— oinyelo	— nbenwu arege alo ...	nkpume benwa arege alo. ebulum uli.
médé eyegomi ekokwo ... wele ekokwo kene je n'obodo.	edem enyengi akukwo wele akwo je nim' abodo.	„ „ „ akukwo.
yale! bia ebene ... de ebe ibei de ... „	jele! bia nibenwa ... kal' ibegi ibem ori nbenwa ...	jere! bianibenwa. „ „ onom uri nbenwa.
kal' ife inele	kal' iye inwelu iyele ...	„ „
nnačo azu mego	amazú azí	agimazu azí.
azu igoseni ajoka ...	azi giri ajoka inolo ...	azi inolo ajoka.
kal' onye bul' enyi? ...	„	„ „
ogbuke efiefia kalenyi	obulu enyi vu... ..	„ „
enyi one k' egbune nyalo?	or' enyi none ebulu nya.	„ „
tqfo odq	tqfo eli	„ „
kqd' odq	kqd' eli	„ „
me me k'igosi nyim' ewu.	gwa nwata k'qtqfo ewu.	„ „
nwannem anoso ainyi je, onwe nonye so neinyini.	nwannem na munwa, ainyi jese mw'enwerq onye qzq.	„ „
umunnem kainyi jėje agwa eif.	umunnem kainyi je agwa eif!	„ „

IBO GRAMMAR.

IBO GRAMMAR.

TRANSLITERATION.

b, as in English.
 ɓ, see notes, p. 182.
 č, as ch in church.
 x, as German ch in ach.
 d, as in English.
 d̥, cerebral, *i.e.*, with tip of tongue turned up.
 f, as in English.
 ɸ, with both lips.
 g, as in English.
 ɠ, a guttural g.
 gb, see notes, p. 182.
 ɣ, as g in N. German tag.
 h̥, a strongly aspirated h.
 j, as in judge.
 k, as in English.
 ɠ, a guttural k.
 kp̥, see notes, p. 182.
 l, as in English.
 m, as in English.
 m̥, an explosive m.
 n, as in English.
 n̥, as ng in sing.
 p, as in English.
 r, as in English.
 r̥, as in English, but trilled.
 s, as in English.
 ʃ, cerebral.
 š, as sh in shoe.
 t, as in English.

t̥, cerebral.
 t̪, interdental.
 v, as in English.
 ɸ, with both lips.
 w, as in English.
 y, as in English.
 z, as in English.
 ž, as s in pleasure.
 ɸ̥, as in father.
 ɸ̥, as in that.
 e, as a in name.
 e, as in there.
 e, as in let.
 i̥, as in it.
 i, as ee in meet.
 o, as in so.
 o, as a in all.
 o, as in not.
 u, between o and u.
 u, as oo in fool.
 u, as in bull.
 ' high tone.
 ² high middle tone.
 ³ low middle tone.
 ` low tone.

Double tones are shown by the combination of two of these.

Dynamic stress is shown by *.

' shows that the vowel is abruptly closed.

CONSONANTS.

	Explosives.	Affricates.	Fricatives.	Half-vowels.	Nasals.
Postvelar ...	k, g				
Velar ...	k, g	h, y, x			ñ
Palatal ...		č, ĵ	š, ž	y	
Cerebral ...	t, d	š			
Alveolar ...	t, d	r, r̄, l			
—	ṭ	s, z			n
Labiovelar ...	ḅ				
—	kṑ, gḅ				
Dentilabial			f, v		
Bilabial ...	p, b		f̣, ṿ	w	m, m̃

ḅ is differentiated from b by its more explosive quality, different from aspirated b, and due, apparently, to a constriction of the glottis.

ḅ (inspired) is different in sound from the Edo ḅ (which is not unlike w), and is often pronounced with a strong smack of the lips. It is often intermediate between b and p.

g is inaudible as such when a word is spoken in a low voice, and sounds like h; it seldom begins a syllable.

h is a strongly aspirated h.

k see g.

l intermediate between l and n.

m is often heard double, *e.g.*, Idemili (*pron.* Idem mili).

p̣ see b.

š has a sound approaching that of š.

ṭ has not the characteristic sharp sound of the Edo ṭ.

ṭ̣ has a suspicion of a th (ʃ) sound about it.

ṽ intermediate between o and u.

v and f are not sharply distinguished in pronunciation.

VOWELS.

i	u
	ɯ
e	o
ɛ ɛ̃	ɔ ɔ̃
a	

Ibo belongs to the same group of Soudanese languages as the great majority of the languages of Southern Nigeria, viz., the Western Soudanic. In some respects it comes closer to Efik than to any other language, but the relationship is not a close one.

Dialects.—The number of Ibo dialects is unknown; there are probably five or six west of the Niger, including Ika; Onitsha, Awka, Abwaḡa, and Abo have their own dialects on the east of the Niger; and further south the Orata dialect, spoken at Bende and Owerri, differs considerably from any of them; in all, therefore, there are probably at least twenty dialects. Apart from this, each town has its own dialectical peculiarities; at Awka, for example, the word for evening is ainyase; at Nibo, a mile away, it is añase. Even within the limits of a single town great variations can be found: at Nibo, I noted the following variations of the word afɔ, stomach—ahɔ, awɔ, awhɔ, avɔ, avo; and efi, eyi, efi, cow. In the same way, at Awka, I noted a change from a k sound to a w in such words as eku, which was sometimes pronounced ewhu. At Qbu I found the forms otu, ofu, and ohu, for one, and ahaba for araba. At Nimo aro is spoken with an aspirated r (possibly lateral), which closely resembles an s; Ifite is pronounced Iḡite.

It is a curious reversal of the ordinary rule that Onitsha, a waterside town, where there are many strangers, should be distinguished by clearness of pronunciation, whereas in the Awka dialect the tendency is to clip and swallow the words.

Formation of words.—Nouns are formed by prefixing a

vowel, m or n to a verb stem, or by reduplication; the infinitive may also be used as a noun.

As examples may be given, *ada*, from *dà*, to fall; *eče*, from *če*, to watch; *ije*, from *je*, to go; *ozi*, from *zi*, to send; *uče* from *če*, to think; *mba*, from *ba*, to struggle; *nkuzi*, from *kuzi*, to teach; *ogugu*, from *gu*, to dig. Verbs are formed—(a) by combination of two independent verbs, as *dawa*, to fall and break, (b) by combination of a verb and noun, as *nye aka*, to help, (c) by adding an inseparable suffix to a verb, as *bēnēte*, to weep continually.

NOUN.

Gender.—Gender is not known, but the sex of beings is distinguished in two ways:—

- (a) Different words may be used for males and females, as *ñwoke*, man; *ñwainye*, woman.
- (b) *ñwoke* and *ñwainye* may be added (in apposition or as adjectives) to other nouns denoting human beings; in the case of animals, *oke* is used in the place of *ñwoke*.

Number.—As a rule there is no change to mark the plural, but—

- (a) A different word may be used, as *ñwa*, child; *umu*, children; *umu* is used as a mark of the plural before other words, as *umu anumanu*, animals.
- (b) The initial vowel *o* may be changed into *i*, as in Edo and Efik, as *oru*, slave, *iru*.
- (c) *ndi*, the plural of *onye* (see p. 187), or *nine*, all, are sometimes marks of the plural.
- (d) Schoen mentions *ga* as a sign of the plural, as *ogēde ga*, but I have not found any example of its use.

Case.—There is no change to mark the case of a substantive—

- (a) The nominative precedes.
- (b) The objective follows the transitive verb.

- (c) If one noun follows another it may be (i) in apposition, as in *nne ocie*, grandmother (mother ancestor); or (ii) in the genitive case, as in *nsq ani*, the forbidden things of the earth; very rarely the genitive precedes, as in *ainya mili*, tears (water of the eyes).
- (d) The genitive may also be expressed by the use of *nke*, as *nkem* (of me), mine.
- (e) Other prepositions are used to form the dative, etc., *e.g.*, *lu*, for.

ADJECTIVE.

Adjectives may be classified under four heads:—

- (a) Simple adjectives, such as *nuku*, big; *ezie*, true; *oji*, black; *mma*, good; some precede, some follow the noun they qualify, some either precede or follow, as *obwenye*, poor.

The attributive adjective may sometimes precede the indefinite, as *obqle onye*, a certain poor (small) man. Past participles appear to be used as adjectives sometimes, *e.g.*, *ife silesi*, cooked food, where *si* (to cook), with perfect *sili*, adds *si* (finish) to the perfect form.

- (b) Adjectives formed by a noun preceded by *di*, as *di nwata* childish; they may also have a negative form, as *adirqndo*, lifeless; with this form may be compared *éñwe nna*, fatherless. (See Ibo-English Dictionary under *di*.)

- (c) Adjectives compounded with *nke*, as *nke nwata*, childish.

- (d) Phrases used adjectivally, *na adirq ikè*, wearied.

Comparison.—The comparative degree is formed by using *ka* or *kali*, surpassing, as—

ka is also used to express very, as *omaká*, very fine.

Belu and *kasi* may be used in the same way to express the comparative of inferiority and the superlative.

Demonstrative.—The demonstrative adjectives are *afu*, *nuñwa* (*nu*), *nke*; the plural is *ndia*; *nuñwa* is sometimes found in the form *nu*. These words follow the nouns which they qualify.

Òsísí afu, this tree; *mwadu ndia*, these men.

Onye, when it qualifies a noun, changes the meaning of the latter so that it denotes a person; *qlu*, work; *onye qlu*, a worker (see *Ibo-English Dictionary* under *onye*).

Possessive.—The personal pronouns are used without change, viz., *m* or *mu*, *ngi*, *gi* or *i*, *ya* or *ye*, *ainyi*, *unu* and *fa*, which follow the substantive. To note in the use of *ya* and *ye* is the fact that *ya* is used with *nna*, *ye* with *nne*. *Ya* is used also with *lu* in the sense of for it, *qlolia*, working for it.

Numeral.—The numerals are :—

<i>Cardinal.</i>	<i>Ordinal.</i>
ofu, one.	<i>nke mbu</i> , <i>nke izizi</i> .
aboa, eboa, two.	<i>nkeboa</i> .
atq, etq, three.	<i>nketq</i> .
enq, four.	etc.
ise, five.	
isi, six.	
isa, asa, seven.	
isatq, eight.	
itenani, itegete, nine.	
ili, ten.	
ili nofu, eleven.	
óru, twenty.	
óru nofu, twenty-one.	
qgu nabq, forty.	
nnu, four hundred.	

These follow the substantive, with the exception of *ofu*, *oru*, *nnu*.

Interrogative.—The interrogative adjective is *kedo*, as *ked' ebe*, where.

Indefinite.—Nine, ra, nča, all.

obuna, any.

etu etufu, such.

qzq, other.

All of which follow the noun they qualify.

kwa, kwa nine, every.

ofu afu, a certain, the same; in these, one word precedes and one follows the noun, as ofu ife afu, certain thing.

None may be rendered by qñwqrq, adqrq, there is not, or by obuna with a negative verb.

onye (obuna), any; onye, a certain.

PRONOUN.

Personal.—The personal pronouns are m or mu, or for euphony n, i, gi, or ngi, o, q, ya or ye, ainyi, unu, fa.

Except after ka (forming the subjunctive), or in an interrogative phrase, m or mu follows the verb, as abiam(u), I am coming; inversion is occasionally found.

O and q are used as subjects; qbue, or obue, he kills; ya is emphatic as subject; ya or ye are the objective forms.

The personal pronoun in the dative or ablative is usually governed by a preposition; but the dative may also follow the verb immediately, as onyeluya imqlime anu, he gave him much meat, but the form is ambiguous, for lu as a final syllable in a verb is used to mean that something is done to or for someone: onye nęgu lu fa, who cooks for them?

When two pronouns are united by the article the first person precedes, as mu na ya, he and I.

Possessive.—The possessive pronoun is formed from the personal pronoun by prefixing ñke, of, e.g., nkei, thine; they may be used for emphasis in the place of adjectives, e.g., na obqsi nkeya, on *his* day.

Reflexive.—The reflexive pronoun is found with qñwe (body), e.g., oñwem, myself; a somewhat analogous sense is given by the use of ñwa, e.g., ngiñwa, you yourself; but it

appears to be seldom used except with the first and second persons singular (*cf.* also *nuñwa*).

Demonstrative.—The demonstrative pronouns are *onye* (persons), (*plural*) *ndi*; *nke* (*afu* or *nu*), (animals and things), (*plural*) *ndiafu*, *ndinu*. Both include the relative, *e.g.*, *qbu nke ifulu*, it is the one (which) you saw. *Nuñwa*, *afu*, *ñka*, and similar words are sometimes added to *onye*, *ndi* and *nke*, to distinguish “this” from “that.”

Interrogative.—The interrogative pronouns are *onye*, *ndi*, *kini* (*ogini*), and *kedu*; *onye gabia eēnine*, who will come to-morrow?

Relative.—The word *nke* is the relative pronoun proper; *onye*, *ndi*, may precede it or take its place; *ka* (that) and *ebe* (where) are also used; *afulum nnono nke ibulu* I saw the bird you killed; *ndi* is, exceptionally, used with reference to animals as well as persons.

When the relative is understood the first personal pronoun precedes the verb; *gosim ife mnyelui*, show me the thing I gave you.

Indefinite.—*Obuna* is used with *ndi*, *ofu onye* (any), *kwa* (each), or with *mwadu* is the meaning of one (French *on*). *Onye . . . ibie* are used for one . . . another.

Etu, such, may be used with *fu*, to see; *oči etufu aku* he spends such property as he sees.

Reciprocal.—The reciprocal pronoun is *ibie*, each other.

VERB.

All verbs begin with a consonant or semi-vowel; a formative vowel, however, *a* or *e*, is used with all forms except the imperative and the infinitive: *a* is commonly used with verbs of which the root vowel is *a*, *q*; *e* with *q*, *e*, *i*, *o*; verbs in *i* and *u* follow no fixed rule.

A certain number of verbs are used only in the third person singular, *e.g.*, *otelaka*, it is far; the passive form is also unipersonal, being in reality a third person of the active without a personal pronoun or with a modified pronoun.

Moods and tenses.—The indicative, subjunctive, imperative and infinite moods are found.

The tenses are—

- (a) aorist or present indefinite.
- (b) present continuous.
- (c) present habitual.
- (d) perfect.
- (e) future.

A pluperfect is also found but, not, apparently, in the case of all verbs.

The first person of all tenses of the indicative differs from the remaining persons in being formed, with rare exceptions, by the postposition of the personal pronoun; *e.g.*, *abiam*, I am coming; *agam abia*, I shall come: in hypothetical sentences it may precede; *ngwai*, if I tell you.

- (a) The aorist is the simple form of the verb, preceded by the formative vowel in the first person singular, *e.g.*, *ejem*, I go.
- (b), (c) To form the present and continuous habitual which do not appear to be clearly distinguished in the affirmative form, *na* is used with the formative vowel and personal pronoun and treated precisely as the principal verb in the aorist; it is followed by the simple verb preceded by its formative vowel; *e.g.*, *anam abia*, I am coming; *anam ala mwainya*, I drink palm wine.
- (d) The perfect is formed by adding *lu*, *li*, *gu*, *go* to the stem and proceeding as with the aorist; *e.g.*, *asilim*, I have said; *abiagom*, I have come; but the form *lu* or *li* often takes on the meaning of the present tense, *e.g.*, *afulum*, I see; in some cases it is an essential portion of the verb in the present, *e.g.*, *amalum*, I know (*amam*, means, I do not know; but *cf.* *ekwarama*, it does not let (us) know).

The future is formed with *ga* (*go*), used in the same way as *na*; *agam ejje*, I shall go.

When a pluperfect is formed, the particle *si* is inserted before the *gu* or *go* of the perfect, *e.g.*, *abiasigom*, I had gone; or *go lu* is added.

Imperative.—The second person singular is the simple form of the verb, *e.g.*, *bia*, come; to form the plural *unu* (you) is added. A perfect form is sometimes found; *jili ẹfifie jide ewu oji*, take daylight to catch the black goat.

Subjunctive.—The subjunctive is formed by placing *ka* (that) before the simple form of the verb, preceded by the personal pronoun.

Infinitive.—The simple form of the verb with *i* prefixed is the ordinary form of the infinitive mood; but forms preceded by the vowels *a* or *e* seem to be used in some cases, *e.g.*, *oičà bia ala mili*, the cob comes to drink; *otalu ńsi abqgi*, he is patient (in waiting) to shave you; *qderomma ezu afia*, he is no good for trading in the market; *aiyaram ẹkwẹle na mu ku ńwa*, I cannot agree to carry a child.

Unipersonal verbs.—A certain number of verbs are used only in the third person, in certain senses, or invariably; they may have a pronoun or noun object:—

- (a) *Qso*, it pleases; *qsoṛq*, it does not please; *qńwe*, there is; *qńwerq*, there is not—are examples; in some cases there are alternative forms; thus, we may say *egu atum*, fear holds me, or *atoam egu*, I fear. Some of these verbs have come to be treated as adverbs, as *emęsia*, when it was finished, *i.e.*, afterwards.

With verbs in the third person, the formative vowel is often employed, as *oku aderoya*, there is no palaver; *oji akwulu*, the kola tree stands still.

- (b) The passive signification is given by the use of the third person plural active, without a personal pronoun, its place being taken by the formative vowel—*onye ezili ezi*, he whom they send as messenger, *i.e.*, he who is sent as messenger; *afonqrq nka*, that was never seen. It is possible to take another view and regard *a*, *e*, as modified personal pronouns;

the passive is, in this case, formed as in Yoruba, but the form *e*, for the third personal pronoun plural, is not used elsewhere; hence the other view is more probable; *a*, seems, however, to be equivalent to *fa*, in *adunnu* (*adi nnu*), they are four hundred, and in *asi*, they say.

Suffixes.—There are a number of suffixes which modify the meaning of the simple verb. Some of them are still used as independent verbs; no doubt all were verbs originally.

As examples may be given:—

aladebelu, I finished drinking.
jedide ije, keep going on.
alakom, I am going to drink.

LIST OF SUFFIXES.

-be ...	... nearly.	-ka ...	... sign of inter-
-ci ...	... to (shut).		rogative past.
-ciya...	... back.	-ka ...	... better than.
-debe ...	... keep.	-kata ...	... go on (of
-debè ...	... finish.		things past).
-debè ...	... come near.	-ke ...	... much, many.
-dide...	... against.	-kq ...	... going to.
-dide...	... continue.	-ko ...	... sign of inter-
-du ...	... sign of inter-		rogative.
	rogative.	-kò ...	... together.
-du, -do ...	... quickly.	-ko ...	... must.
-felo...	... across.	-koloa ...	... all.
-fq ...	... leave over.	-kpq ...	... well,
-fu ...	... wrong.		thoroughly.
-ga ...	... big.	-ku ...	... to meet.
-yali, -ali ...	... about, round.	-kwa, -kwasi	repetition.
-gare ...	... back.	-kwasi ...	... down upon.
-gide, -de ...	... still, motion-	-kwolu ...	... back.
	less.	-lele ...	... must.
-go, ...	... up.	-leta ...	... each other.
-godu ...	... before.	-lili...	... continuation.

-nago	... on the way.	-ruka	... a little.
-nari	... better, more than.	-sa, sia (ča), -sie	} finish.
-nari	... down.	-ta	
-nata, -nuta	never.	-to ba	... be wont to.
-ni, -nita	... up.	-tu	... down.
-no	... just, only.	-tue	... down.
-nu	... ever.	-wa	... loud, plainly.
-nwo	... again.	-waga	... direct, at once.
-nye	... into.	-wainye	... more.
-nye	... finish.	-wusa	... down upon.
-ra	... down.	-za	... all.

Reduplicative verbs.—The majority of verbs are complete in themselves and require no noun to make the meaning clear, but a certain number are followed by a substantive derived from the root of the verb: some again of these may substitute words of kindred meaning for the corresponding substantive; thus, *alam ala*, means I drink; but we can also say *alam mili*, I drink water; on the other hand, *amoam amu* is the only form of the verb to laugh.

Negative.—The ordinary form of the negative, *rq* or *ra* (A) is used with the aorist, perfect and pluperfect; the present continuous or habitual forms the negative with *da*, *e.g.*, *adam ala mwainya*, I do not drink palm wine; the future negative takes *ma* instead of *ga*, *e.g.*, *mmaenye*, I shall not give (the personal pronoun of the first person preceding).

To form the negative imperative, the formative vowel is prefixed to the root and *na* added, *e.g.*, *abiana*, do not come.

The negative may also be expressed by *azi*, *amazim*, I do not know; or *ge*; *enwege mbanaka*, if he has no more.

To be carefully distinguished from the formative vowels of the verbs are the negative prefixes *á, é*; *oṭom aguñkwq na nke ẹbwẹ ádei*, shouting "kite" and shouting "hawk" are not the same; *isiaka áde n'aka*, if there is no thumb; this form is used also with the imperative, *ádele*, don't sell.

Change of tone may in other cases also indicate the negative,

ńwewu si ka nniye bòru, n'yaḅḅrù, the kid says his mother is a slave but he is not.

The negative is frequently doubled (*a*) by using tones as well as a negative particle; (*b*) by using the negative form of the verb and the negative particle adalačazi olume, they do not suck limes; amafuziya, it will not be seen.

The verb to be.—Two words are used in Ibo to express the word “be”—bu and di. Bu is used before substantives, pronouns and adjectives preceded by nke ibu mwadu, you are a man; obu ngi, it is you. Di is used before adjectives standing alone, in the sense of to exist, and occasionally before prepositions.

Bulu is used in the sense of become, qbulu qgali, he has got strong; aroi dikwq mma, is your body well? (are you well?); oku adqroya, there is no palaver; ite di n'Eke, there are pots in the market. Bu may be used before ezie (true) and sq (only). Na is often used with di, *e.g.*, ani nwoke nadqrq, no man's land.

Questions.—The interrogative form of the sentence may be denoted by the tones, or kwo may be affixed to the verb to ask a question.

Euphony.—Some verbs, especially those in u or i, add a or e to the first person singular of the present as a rule; thus, afoam alo, I see a forbidden thing; the form afqm (*cf.* afulum) is also used. As a rule, the vowel so added is identical with the formative vowel—Lu, li, gu and go, in the perfect are used according to the root vowel.

Vowels followed by ya or ye are frequently modified; nweya, her son; nniye, his mother; akiya, his hand. Closed vowels may be changed to open by adding a consonant, *e.g.*, nne, mother; nnqm, my mother; a or o before ny tend to become ai, oi.

Elision.—As a rule, when two vowels come together both are heard and no diphthong is formed, *e.g.*, na akoko, in the side; where, however, the two vowels are the same or similar (*i.e.*, both open or both closed), only one long vowel may be heard, *e.g.*, jogitu (jē qgo Itu), going to the battle of Itu.

A certain number of vowels are elided, *e.g.*, the *a* of *ga* (future) is dropped to a formative *e*, *e.g.*, *qgęje*, he will go; *ka*, that; *na*, in; drop the *a*, *e.g.*, *n'ime*, inside; the *e* of *nke* is sometimes elided, *e.g.*, *nk' unu* (*cf. nkei*). Other examples are *Čuku*, from *Či uku*.

Tones.—Three tones are readily distinguished in Ibo, the high, middle, and low. In certain cases combination of tones are heard, but whether this is due to an elided vowel is uncertain, *mmē*, blood, appears to have a middle and low tone.

The middle tone is occasionally split into two or possibly more components; thus *ákwa*, egg, is low middle and high middle; *ákwa*, bed, low middle, and low. Compounds of high and low, or low and high, appear to be rare; *mbwè mbè bialu*, when the tortoise came, may be contracted *mbwēmbe bialu*.

The pitch does not appear to be invariable; tests applied by my friend, Father Strub, showed that whereas an Awka boy's high tone was *g*, an Abo boy pronounced this same word a tone and a half lower, though the tone was high in both cases.

The following table shows the relation of tone and pitch:—

				Awka.	Abo.
ákwa ... ..	...	...	cry	g—g	e—e
ákwa ... ..	...	...	egg	e—f	e—f
ákwa ... ..	...	...	bed	e—c	f—c
ákwa (?ákwa)	...	...	cloth	g—c	e—d
isi ... ..	...	...	head	g—g	e—e
isi ... ..	...	...	smell	g—c	e—f(?)
isi ... ..	...	...	six	e—f	e—f
isi ... ..	...	...	blind man	e—½e	e—e
isi ... ..	...	...	you say	f—g	be(f)—f
isi ... ..	...	...	you follow	g—c(e)	—

Tone and meaning.—In a certain number of homonymous words the high tone denotes small or worthless, the low tone big or good; this is in accordance with the indication of the negative by the high tone (p. 193); thus xúni xúni means worthless; xùni xùni, very good; íne líne, ìne òne, have the same meanings.

Tone and melody.—I paid some attention to the relation of tone and melody. It seems probable that in recitative the rise and fall of the tone is heard, though the intervals are reduced.

The high tone is ordinarily seven semi-tones above the low tone, and three or two above the middle tone. The following example shows how recitative affects these intervals:—



It will be seen that some of the intervals disappear entirely and that the total range from high to low is only three semi-tones.

Dynamic accent.—This accent plays a considerable part in distinguishing words of like tones. The stem may fall either on the syllable that has the higher, or on that which has the lower tone. Where it appears in a word of two similar tones the tendency is for the accented syllable to be a semi-tone, or a tone higher or lower than the unaccented; hence the origin of the divided middle tone; e.g., ísí, head; ísĩ, six; ísĩ blind man.

The following is a list of some of the more important Ibo words in which stress or tone distinguishes different meanings.

abô	... basket.	âkwá	... cry.
abò	... armpit.	âkwá'	... egg.
âbò	... a song.	âkwá	... bed, bridge.
abô	... matter, pus.	âkwà	... cloth.
abò	... fork of road.	âkwu	... palm nut, before husking.
âbô'	... grove, forest.	akwá'	... farm, deserted.
âfà	... name.	akwu	... palm leaf, looped.
âfà	... charm.	âkwú'	... nest.
áfô	... fish.	âkwú	... white ant.
afô	... belly.	âmúma	... prophet.
afô	... day.	âmúma	... lightning.
ágà	... needle.	aró	... body.
agà	... net.	arô	... fat.
âgà	... sterile woman.	arô	... year.
ágo	... farm.	así	... hatred.
âgò	... leopard.	âsì	... lie.
âgò	... reincarnation.	átò	... instructions.
agô	... hunger.	atò	... bush cow.
Agu	... Agu.	atò	... chewing stick ; Achilles tendon.
ájá	... sand, earth.	àtò	... fish species.
âjâ	... sacrifice.	âzú	... fish.
âjá'	... fish species.	âzù	... post of house.
ájú	... head pad.	âzú	... many.
âjú	... crown (of plantain).	âzu, âzo	... back.
ákà	... bead.	âzuzu	... catarrh.
aká	... side, bank.	azuzú	... fan.
aká'	... hand, tendrils.		
akâ	... date.	âbwé	... gun.
akâ	... insect, lives in wood.	âbwé	... hawk.
âkánya	work, toil, strong man.	efí	... cow.
âkànya	palm leaf mat.	èfì	... fish, kind of,
akù	... palm kernel.	égu	... drum.
âkù	... riches.	égu	... dance.
âkú	... shutter, window.	egu	... goat.
âkú	... palm leaf on wall.	egù	... fear.
		égú	... game.

éke ... gizzard.
 ekè' ... day.
 èkè ... python.
 ényi ... elephant.
 enyi ... friend.
 ẽsq ... quarrel.
 èsè ... sacrifice.
 ẽze ... king.
 ẽzé ... tooth.
 ẽzi ... pig.
 ẽzí ... road.
 ẽzí ... slave.
 ẽzi ... message.
 ẽzĩ ... eaves, under (out-
 side).
 ẹzi ... menstrual blood.
 ẹzi ... outside.
 ịbù ... stoutness.
 ịbù ... load.
 ịfè ... thing.
 ịfè ... light.
 ịgu ... palm leaves, raphia
 leaves.
 igwu ... louse.
 ịgwè ... iron.
 ịgwe' ... heaven, sky.
 ịgwè ... multitude.
 ịkè ... judgment.
 ịkè ... abuse, slander.
 ịkè' ... force, strong.
 ịkè' ... buttocks.
 ịru ... slaves.
 ịrù ... face.
 isi ... blind man.
 ịsị ... head.
 ịsị ... smell.
 ịsị ... six.

ịnbà' ... no, town, tree.
 mbà' ... lung.
 ịbá' ... boasting, quarrel,
 wrestling.
 ịbá ... head of corn.
 ịbubu bush cat.
 mbũbu marks.
 ịkàtà ... conversation.
 ịkàtà ... basket.
 ịgá ... prison.
 ịgà ... place.
 ịku ... wing.
 nkụ ... wood.
 ịkwè' ... day.
 ịkwè ... kite.
 ịkwè' ... three things piled
 on one.
 ịtị ... ear.
 ịtì ... cheek.
 ntó' ... ashes.
 ntò ... breaking promise.
 ntó ... deceit.
 ntòtò ... tally.
 ịtùtù ... hair.
 ntùtù ... needle.
 ọba ... king.
 ọba ... yam store.
 ọbà ... gain, profit.
 obá' ... increase.
 obá ... bush crocodile.
 obá ... calabash.
 obà ... menstruation.
 ọbía ... stranger.
 obia ... mourning.
 ọbía ... doctor.
 ọiá ... white.

oičà	... cob.	omu	... queen.
qfé	... soup.	qmu	... gun flint.
ofe	... tomato.	òmú	... young palm leaves.
òfè	... crossing; the other side.	ŋnunu...	pit.
qfò	... new.	ŋnunu...	gall.
qgó	... hoe.	qinyá	... sore.
qgo	... war.	qinyà	... trap.
ógu	... thorn, splinter, fish spine.	óru	... slave.
qgù	... medicine.	oru	... twenty.
qgu	... twenty.	osísí	... tree, cooking.
ogù	... knot.	òsìsì	... measure.
ǫka	... corn.	q̇sò	... clicking tongue, sucking teeth.
ǫka'	... Awka.	ŋsò'	... bat (big).
ókà	... denial.	òsǫ'	... sweetness.
ókà	... bad (taste).	òsǫ'	... edge of bush.
ókà	... conversation.	q̇sq'	... running.
ókà	... rest day.	q̇sq̇	... lost child.
qkà	... wise, clever, man.	q̇sò	... decayed wood for soup.
ókè	... boundary.	q̇tótó	... many.
ŋkè	... male.	oṫŋto	... morning.
òkè	... portion.	òṫŋtó	... flower.
òke'	... rat.	otu	... waterside.
ǫko'	... fire.	ŋtù	... society, company.
ǫkò	... hot.	ŋtùtù	... hammer, fish trap.
ǫkò	... riches, possessions.	ótùtù	... hiccough.
ókò	... messenger.	otútù	... blister.
okǫ	... near.	òṫṫṫṫ	... accusation, saluta- tion.
okò	... pot.	òṫṫṫ	... search.
ókū	... word.	òṫṫṫ	... growing.
ǫkù	... riches, possessions	ŋzó	... blacksmith.
qkù	... pipe.	q̇zq'	... title.
qkwá	... vessel.	òzò	... noise (in town), crowd.
qkwa	... state, rank.	q̇zq'	... another.
ókwa	... bread fruit.	òzǫ'	... early morning call, walk.
qkwà	... hint, warning.		
qkwà'	... bush fowl.		

úbè ... spear.
 úbè ... blow.
 ùbé ... stature.
 ùbé' ... kind of fruit.
 ùdè ... groan, sigh.
 udè ... fame.
 udè' ... ointment.
 ùdè ... resemblance.
 úgbo ... farm.
 úgbò ... cave.
 úkù ... waist.
 ụkwụ ... foot.
 otá' ... bow, blame.
 uta ... deceit.
 úzù ... breath, steam, dust.
 ụzọ, ózọ road, door.

bá ... shoot at.
 bà ... enter.
 bé ... flee.
 bià ... come.
 [bó ... of old.]
 bò ... rebuke.
 bwà ... run.
 bwè ... kill.

dà ... fall.
 dé ... write.
 gà ... go.
 gú ... dig.
 gù ... sing.
 gwà ... say.
 jè ... go.
 ká ... surpass.
 ké ... create, divide.
 kè ... bind.
 kó ... tell, strike.
 kpò ... call.
 ku ... speak.
 kwá ... mend.
 kwa ... split.
 là ... drink.
 má ... know.
 mè ... do.
 nọ ... live.
 ñwé ... have.
 nyè ... give.
 rá ... taste.
 rà ... choose.
 tá ... abate.
 tó ... praise.
 zá ... sweep.

LONDON :

HARRISON AND SONS, PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE.



PL
8261
T5
pt.3

Thomas, Northcote Whitridge
Anthropological report on
the Ibo-speaking peoples of
Nigeria

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
